84th YEAR

84th Year. זכרון ספר Estd 1841.

The Jewish Chronicle

THE ORGAN OF BRITISH JEWRY.

FRIDAY
AUGUST 21, 1925
ELLUL 1,
5685

No 2,942

PRICE
FOURPENCE.

FOR ANNOUNCEMENTS OF BIRTHS, MARRIAGES, DEATHS, etc.,

THE PREPAID CHARGE

is **10**- *for twenty words—and* **2**/- *per six words (or less) after. Death and In Memoriam Announcements inserted with mourning border are charged at double rates. All announcements must be authenticated by the name and address of sender, and should be addressed: "Jewish Chronicle," 2, Finsbury-square, London, E.C.2.*

NO ADVERTISEMENT CAN BE TAKEN BY TELEPHONE.

The above charges include a summarised insertion of all Birth, Engagement, Marriage, and Death announcements in the following THURSDAY'S *issue of the*

JEWISH WORLD.

Insertion of Announcements which reach the Office later than 11 o'clock Wednesday Morning cannot be guaranteed for the current week's issue.

NOTICE.

No advertisement sent to the JEWISH CHRONICLE is guaranteed to be inserted, and space is reserved only subject to the Editor's approval of copy.

Cheques, Postal Orders, &c., should be made payable to the "Jewish Chronicle," and addressed to the Advertisement Department and crossed "Westminster Bank."

Telephone: **CLERKENWELL 1766**
[2 Lines].

Births.

BLACKMAN.—On the 13th of August, at the Lawrence Nursing Home, Crowstone-road, Westcliff-on-Sea, to Lena (née Goodman), wife of Dr. Sydney Blackman, of "The Hollies," Shore-road, Hackney, E.9, a daughter.

COHEN.—On the 13th of August, at 12, Trafalgar-street, Broughton, Manchester, to Harry and Sophy Cohen (nee Hepner), a daughter.

COLLINS.—On the 16th of August, at 163, High-street, Shoreditch, to Mr. and Mrs. A. Collins (née Lily Samuels), the gift of a son. *Brith Milah*, Sunday, August 23rd, at 4 p.m.

JOKELSON.—On the 17th of August, at 34, St. George's-terrace, Jesmond, Newcastle-on-Tyne, to Mr. and Mrs. Max Jokelson, a daughter.

LEVITT.—On the 8th of August, at 24, Grove-park, Liverpool, to Eileen (née Elsenser), wife of Nat. Levitt, a daughter.

MARKS.—On Sunday, the 16th of August, at 8, Buckland-crescent, Swiss Cottage, to Mr. and Mrs. Reginald Marks, a son.

MORRIS.—On the 12th of August, at 351, Camden-road, N. 7, to Mr. and Mrs. Harry Morris (née Teresa Winner), a daughter.

MORRIS.—On the 17th of August, at 44, Southgrove-road, Sheffield, to Flossie (née Isaacs), wife of Harry Morris, a son.

ROSEN.—On Friday, the 14th of August, at 17, Highbury-quadrant, N.5, to Mr. and Mrs. J. M. Rosen (née Bella Rosen), a son.

SIMMONDS.—On Monday, the 17th of August, at 118, Kyverdale-road, to Mr. and Mrs. A. Simmonds (née Regina Clapper), the gift of a daughter.

TIBBER.—On Saturday, the 15th of August, at 80, Chatsworth-road, N.W.2, to Mr. and Mrs. George Tibber (née Stephanie Green), a son.

WARTSKI.—On the 16th of August, at 69, Beresford-road, Canonbury, to Hannah, wife of Isidore Warteki, B.A., a son.

New Year 5686 Greetings

IN

The Jewish Chronicle

First Issued 1841 — *EVERY FRIDAY.*

AND

The Jewish World

First Issued 1873 — *EVERY THURSDAY*

THE

New Year Number

of **The Jewish Chronicle** will be issued on Friday, September 18th, and that of **The Jewish World** on Thursday, Sept. 17th.

New Year Greetings to be included in the special issues of these papers must reach the office not later than **First Post on Monday, September 14th,** after which date insertion cannot be guaranteed.

Foreign Readers Please Note

The Greetings will be classified according to districts and placed in alphabetical order.

CHARGE FOR GREETINGS

The Charge for inserting a Greeting in either "The Jewish Chronicle" or "The Jewish World" is **6**/- for 20 words (or less), and 2/- for each additional 6 words (or less).

As so many of those who insert Greetings desire them to appear in both papers, we have arranged a

Combined Charge

AS FOLLOWS:

For Greetings to appear in **both papers** the rate will be **9**/- for 20 words (or less), and 3/- for each additional 6 words (or less).

All announcements (which must be prepaid) should be addressed to the Manager,
Offices of THE JEWISH CHRONICLE and THE JEWISH WORLD,
2, FINSBURY SQUARE, LONDON, E.C.2.

Births.—(*Continued*).

WINE.—On Wednesday, the 12th of August, at 18, Frederick-road, Aston, Birmingham, to Mr. and Mrs. I. Wine, a daughter (Diana.)

Barmitzvah.

BERMAN.—Stanley, son of Mr. and Mrs. Harry Berman, will read a portion of the Law and Maftir on Saturday, August 22nd, at Golders Green Synagogue. "At Home," 46, Hodford-road, Golders Green, N.W.11.

DAVIES.—Joseph, only son of Mrs. and the late Mr. Maurice Davies, 353, Cheetham Hill-road, Manchester, will read a portion of the Law at the New Synagogue on Saturday, August 29th, 1925. No cards.

FELDMAN.—Desmond, son of Mr. and Mrs. Philip Feldman, 54, Leith-mansions, W.9, will be confirmed at the Central Synagogue, Gt. Portland-street, W.1, on Saturday, August 22nd.

HERSHCOVITZ.—Bernard, youngest son of Mr. and Mrs. S. Hershcovitz, 6, Peru-street, Higher Broughton, will read הפטרה פ' שפטים, at the North Manchester Synagogue, Bury New-road. Reception at home.

JACOBS.—Eric Leonard, youngest son of Mr. and Mrs. N. Jacobs, 25, Leman-street, E.1, will read the Sedra and Haphtorah at the Great Alie-street Synagogue on Sabbath, August 29th. "At Home" from 4 to 7 on Saturday and Sunday. Relatives and friends kindly accept this, the only intimation. No cards.

RICHARDSON.—Theo, younger son of Mr. and Mrs. J. Richardson, "Holmhurst," Thornfield-road, Linthorpe, Middlesbrough, will read a portion of the Law and Maftir on Saturday, August 29th, at Brentnall-street Synagogue, Middlesbrough. No festivities in consequence of illness.

SHAFFER.—Harry, youngest son of Mr. and Mrs. B. Shaffer, 16, Belmont-street, Southport, will read Maftir and Haphtorah on שבת פ' כי תצא, August 29th, at the Southport Synagogue. "At Home," Sunday, from 3 p.m. No cards

(Continued on page 2.)

ALLIANCE

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O. MORGAN OWEN, General Manager.

Barmitzvah—(*Continued*).

SILVERMAN.—Henry, youngest son of Mr. and Mrs. I. W. Silverman, of 75, Callcott-road, Brondesbury, N.W.6, will read Maftir and Haptorah at the Willesden Green and Cricklewood Synagogue on August 29th.

SIMONS.—Barnet, second son of Mr. and Mrs. S. Simons, of 33, Sturrey-street, Poplar, E., will read a portion of the Law at the Poplar Associate Synagogue to-morrow, Saturday, 22nd of August.

SIROTKIN.—Sidney, fifth and youngest son of Mr. and Mrs. Morris Sirotkin, of 63, Trafalgar-road, Wallasey, will read a portion of the Law and Maftir (כי תצא) at the Wallasey Synagogue, on Saturday, August 29th. American papers please copy.

Engagements.

APPLEBAUM : SCHUTZ.—Kitty, eldest daughter of Mr. and Mrs. A. Applebaum, 14, Church-crescent, Hackney, to Hyman Barnett (Jimmy), only son of Mr. and Mrs. V. Schutz, 213, East India-road, Poplar.

BADDIEL : SHERMAN.—Annie, daughter of the late Mr. Barnett Baddiel, and Mrs. Baddiel, of 7, Prince of Wales-road, Swansea, to Hyman, son of Mr. and Mrs. S. Sherman, of 72, Beauchamp-street, Cardiff.

CHAPPELL : ROSENBLOOM.—Hetty, eldest daughter of Mr. and Mrs. Chappell, 13, Anlaby-road, Hull, to Nathan J., only son of Mr. and Mrs. Rosenbloom, 180, Montague-street, Blackburn.

DUSHMAN : RUMYANECK.—Sophie, only daughter of Mr. and Mrs. S. Dushman, 16, Stamford-hill, N.16, to Max, eldest son of Mr. and Mrs. A. Rumyaneck, 4, Oldhill-street, Stamford Hill, N.16. American papers please copy.

EICHENBAUM : SEGALOV.—Annie, daughter of Mr. and Mrs. I. Eichenbaum, of 5, Palmeria-avenue, Westcliff-on-Sea, to Pinkus (Sonny), son of Mr and Mrs. L. Segalov, of 50, Clapton Common, E.5.

HYAMS : HARRIS.—Cecelia, third daughter of Mr. and Mrs. A. M. Hyams, of 25, Gillespie-crescent, Edinburgh, to Mark, son of Mr. and the late Mrs. Israel Harris.

ISAACSON : FINN.—Fannie, elder daughter of Mr. and Mrs. M. Isaacson, 37, Kelvin-grove, Princes Park, Liverpool, to Joseph, son of Mr. and Mrs. A. Finn, 44, Oxford-street, Liverpool.

KARNOVSKY : SWIFT.—Sadie, third daughter of Mr. and the late Mrs. J. Karnovsky, 93, Hyndland-road, Glasgow, to Danny, second son of Mr. and the late Mrs. G. Swift, Newby-street, Liverpool.

MORRIS : COHEN.—Ray, daughter of Mr. and Mrs. J. Morris, of 118, Amhurst-road, E.8, to Ben, son of Mr. and Mrs. L. Cohen, 23, Ford-square, E.1.

ZUCKER : GOLDBERG.—Hetty, eldest daughter of Mr. and Mrs. Zucker, 11, Gateshead-place, Mile End, to Isaac, eldest son of Mr. and Mrs. I. Goldberg of 46, Bedford-street, E.1.

Forthcoming Marriages.

CRESS : JESSENER.—The marriage will be solemnised on 23rd of August, 1925, at the New Synagogue, Stamford Hill, N., of Ida, second daughter of Mr. and Mrs. J. Cress, 36, Townsend-road, South Tottenham, to Asher, the second son of Mr. and Mrs. M. Jessener, 10, Chertsey-buildings, Shoreditch. Reception at the Monnickendam Rooms.

GOLDSTON : HYMAN.—On Thursday, the 27th of August, at the Stoke Newington Synagogue, Shacklewell-lane, at 1.30 p.m., David, eldest son of Mr. and Mrs. M. Goldston, 101, High-street, Kingsland, to Hilda, eldest daughter of Mr. and Mrs. M. Hyman, 529, Lea Bridge-road, Leyton.

MAROVITCH : SHINEGOLD.—On Wednesday, the 26th of August, at 1 p.m., at the Great Synagogue, Duke-street, Annie, second daughter of Mr. and Mrs. A. Marovitch, of 75, Manor-road, N.16, to Mr. Harry Shinegold, of 105, Osbaldeston-road.

MORRIS : SHAFFER.—On Tuesday, the 25th of August, at 1.30 p.m., at the South Manchester Synagogue, Fallowfield, Dorothy, youngest daughter of Mr. and Mrs. H. B. Morris, to Lazzie, only son of Mr. and Mrs. S. Shaffer, both of Manchester.

Forthcoming Marriages.—(*Continued*).

ROSEN : LEVITT.—On the 25th of August, at 2 p.m., at the Cannon Street-road Synagogue, Freda, only daughter of Mr. and Mrs. J. Rosen, of Tredegar-square, E., to Max, eldest son of Mr. and Mrs. J. Levitt, of 155, Cannon Street-road, E.

SKYLINSKY : ROSENTHAL.—On Monday, the 24th of August, at the Great Synagogue, Duke-street, Hetty, fourth daughter of Mr. and Mrs. L. Skylinsky, of 5, Palatine-road, N.16, to Isidore (Taffy), second son of Mr. and the late Mrs. Millie Rosenthal, of 102, Holmleigh-road, Stamford Hill, N.16.

Marriages.

BASS : ISAACS.—On the 17th of August, 1925, Alice, daughter of Mr. and Mrs. Charles Bass, of 10, Maria-terrace, Mile End, to Isidore (Leonard) son of Mrs. and the late Mr. L. Isaacs, 18, Hatton Wall, Hatton Garden.

COHEN : MICHAEL.—On Tuesday, the 18th of August, at the Great Synagogue, Duke-street, Rose, youngest daughter of Mr. and Mrs. Morris Cohen, of 79, New Church-road, Hove, to Dr. George C. Michael, only son of Mrs. and the late Dr. Gustave Michael.

FEILER : MOSS.—On Sunday, the 16th of August, at the North London Synagogue, Lofting-road, Barnsbury, Annie, third daughter of the late Mr. and Mrs. I. Feiler, 63, Rosoman-street, Clerkenwell, to Joseph (Joe), eldest son of Mrs. and the late Mr. I. Moss, 67, Teesdale-street, Bethnal Green.

HAYMAN : BOWMAN.—On Thursday, the 20th of August, 1925, at South Hackney Synagogue, Esther, daughter of Mrs. and the late Mr. B. Hayman, to David, son of Mr. and Mrs. H. Bowman, of 58, Broadway, Hackney, E.8.

JACOBS : ROSENBERG.—On the 12th of August, quietly, at 9, Thornhill-gardens, Sunderland, Freda, younger daughter of Mr. and Mrs. Maurice Jacobs, to Sydney, eldest son of Mr. and Mrs. A. Rosenberg, "Lea Hurst," Water Park-road, Broughton Park, Manchester.

Marriages.—(*Continued*).

KING : LISSMAN.—On the 4th of August, at the Stoke Newington Synagogue, Hinda, daughter of Mrs. S. King, 15, Foulden-road, N.16, to Marcus Leonard, son of Mrs. H. Lissman, 69, Grove-lane.

Silver Wedding.

FREEDMAN : FOGELMAN.—On the 19th of August, 1900, at the East London Synagogue, Annie Freedman to Isaac Fogelman.—195, Browning-road, Manor Park, E.6.

Deaths.

ABRAHAMS.—On Sunday, the 16th of August, at 1, Riffel House, Riffel-road, Cricklewood, N.W.2, Carrie Abrahams, the dearly beloved wife of Joe Abrahams, aged 64.

BERT.—On the 15th of August, at Brighton, Samuel Bert, aged 84. Deeply and sincerely mourned by his sorrowing children and grandchildren. God rest his dear soul in peace.

BINNES.—On Monday, the 10th of August, Max Binnes, 95, Bellott-street, Manchester, died suddenly at his place of business. Deeply mourned by his wife, sons, daughters, and son-in-law. God rest his dear soul in peace.

BOSMAN.—On the 12th of August, at a Nursing Home, Hove, Annie Bosman, the dearly beloved wife of Morris Bosman, 14, Cannon-place, Brighton, in her 70th year. Deeply mourned. May her soul rest in peace.

BRILL.—On the 11th of August, Simon Brill, the beloved husband of Sarah Brill, of 46, St. Mark's-street, Aldgate, E.1, after a short illness, borne with great courage. He will never be forgotten and will always be mourned for by his devoted wife Sarah, his children Morris, Esther, Michael, Charlotte, David, and Annie, and his daughter-in-law Rebecca, and baby Lionel.

CAHEN.—On the 9th of August, at 30, Rue du Bac, Paris, Netta, the wife of Jules Cahen (daughter of Mr. and Mrs. D. Samuel).

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4, Finsbury Square, London, E.C.2.

Deaths—(*Continued*).

COHEN.—On the 16th of August, at 105, Nightingale-lane, S.W., Mrs. Annie Cohen, dearly beloved mother of Mrs. H. Stein and Mrs. D. Fine, of Cape Town. Deeply mourned by her sorrowing children, step-children, grandchildren, great-grandchildren, and friends.

FLASH.—On the 18th of August, at 283 Bury New-road, Manchester, Rose, relict of the late Nathan Flash, and beloved mother of Alfred, Marks, and Gertie Flash, Mrs. Annie Balkin and Mrs. Jean Copeland. Deeply mourned by all. *Shib'ah* at above address.

GARCIA.—On the 19th of August, at the Children's Hospital, Gt. Ormond-street, Harold Garcia, the youngest son of Mr. and Mrs. Benjamin Garcia. *Shib'ah* at 91, Brook-green, W.6.

GOLDBERG.—On the 14th of August, David Goldberg, of 90, Bamber-street, Liverpool. Deeply mourned by his sorrowing wife, Edith, and children, Rachel, Charles and Rose. American papers please copy.

GREEN.—On the 17th of August, at the Westcliff Nursing Home, Annie Green, the beloved wife of Joseph Green, and devoted mother of Mrs. Pearl Goldston, Jack, Hyman, and Fred. Deeply mourned by her sorrowing husband, children and grandchildren. *Shibah* at 12, Blackfriars-road.

HART.—On the 16th of August, at Vichy, David Hart, of 38, Fitzjohn's-avenue, Hampstead. Funeral at Willesden to-day (Friday), at 3 o'clock. The only notice.

HARRIS.—On the 13th of August, at Brighton—as the result of a motor accident—Hannah Harris, aged 60, only daughter of the late Rev. H. L. Harris.

JACOBS.—On the 15th of August, suddenly, at Margate, Bertha Jacobs (née Levin), widow of Mark Jacobs, 12, Surrendale-place, W. Deeply mourned by her son, sisters and brothers.

JOURADO.—On the 14th of August, at 7, Alexandra-road, Swiss Cottage, Harold Jourado, aged 21, dearly loved son of Mrs. Jourado. Deeply mourned by his mother, sisters, brothers, and relatives.

KAUFMAN.—On the 17th of August, Levi Kaufman, aged 71, of 22, Wellington-street East, Higher Broughton, Manchester. Deeply mourned by his wife, sons, daughters, sons-in-law, daughters-in-law, and grandchildren. God rest his soul.

LEVI.—On the 13th of August, 1925, Getzel Levi, beloved husband of the late Annie Levi. Deeply mourned by his sons, daughters, daughters-in-law, sons-in-law, grandchildren, and great-grandchildren, relatives, and friends.—95, Lord-street, Cheetham, Manchester.

LIPKIN.—On the 18th of August, after a short and painful illness, Sydney Lipkin, aged 42, of 301, Seven Sisters-road, dearly beloved husband of Rebecca Lipkin. Deeply mourned by his wife and son, Henry, and sisters and brothers-in-law (Mr. and Mrs. Brompton), 18, Pepys-road, New Cross; Mr. and Mrs. L. Tenenbaum, 32, Coloraine-road, Greenwich), and nieces and nephews. May his dear soul rest in peace. *Shib'ah* at above address.

LIPKIN.—On the 18th of August, Sydney, dearly beloved son-in-law of Mr. and Mrs. John Bloch. Deeply mourned by his sisters-in-law and brothers-in-law, Mr. and Mrs. Max Flattau, Yvonne, Sidney, Jack, and Harry. Gone but not forgotten.

LIPMAN.—On the 15th of August, at 6, Lamb-street, Spitalfields, Lucy Lipman, the beloved mother of Mrs. H. Lyons, Mr. J. Lipman, and Mr. Michael Levy. *Shib'ah* at above address. Deeply mourned. May her dear soul rest in peace.

LIPMAN.—On the 15th of August, at 6, Lamb-street, the dearly beloved mother of Mrs. Ray Deyong, 30, Holland-road, Hove. May her dear soul rest in peace.

LIPMAN.—On Saturday, the 15th of August, Lucy Lipman, the beloved mother of Mrs. Elizabeth Goldston and Mrs. Deborah Turner. *Shib'ah* at 4, Blackfriars-road. Deeply mourned.

LUSHINSKI.—On the 18th of August, at 20, Maury-road, Stoke Newington, N.16, Fanny Tauba Lushinski, aged 90, relict of Simeon Lushinski. Rest in peace.

Deaths—*(Continued).*

MARTIN.—On the 18th of August, at 86, East India Dock-road, Poplar, in her 47th year, Rachel Martin, devoted wife of Morris Martin, and loving mother of David, Moss, Esther, Elizabeth, Marie, Samuel, Hannah, Phillip, and Charles. Deeply mourned by her sorrowing husband, children, relatives and friends. Beloved by all who knew her. African papers please copy.

MARTIN.—On the 18th of August, Rachel Martin, beloved sister of Moss Levy, of 122, Lower Marsh, Lambeth, S.E. Deeply mourned by her sorrowing brother, sister-in-law, nephews and nieces. African papers please copy.

MARTIN.—Rachel Martin, dearly beloved sister of Eleazer (Lauza) Levy. May her dear soul rest in peace. *Shib'ah* at 27, Cambridge-road, E.1.

MARTIN.—On the 18th of August, Rachel, beloved sister of Jack Levy, 20, Roman-road, Bow. God rest her dear soul.

MARTIN.—On the 18th of August, at 86, East India Dock-road, Rachel Martin, dearly beloved sister of Alfred Levy, of 7, Bond-street, Brighton. Deeply mourned by her sister-in-law, nieces and nephews. *Shib'ah*, first three days at former address, and from the 23rd at 7, Bond-street, Brighton.

RAPHAEL.—On the 13th of August, suddenly, at 121, Biddulph-mansions, Maida Vale, W.9, Henry J. W. Raphael, aged 80, beloved father of Ivy, Cecil, and Harold. Deeply mourned.

RAYDEN.—On the 18th of August, at a Nursing Home, Fanny Rayden, the dearly beloved wife of Tobias Rayden. Deeply mourned by her sorrowing husband, children, relatives and friends. *Shib'ah* at 15, Carburton-street, W.1.

RAYDEN.—On the 18th of August, Fanny Rayden, dearly beloved sister of Mrs. Tilly Harris, of 27, East Hill, S.W. Deeply mourned by her sorrowing sister, brother-in-law, and children.

RAYDEN.—On the 18th of August, Fanny Rayden. Deeply mourned by her Mechutanim, Mr. and Mrs. A. Isacovitch, of 27, Saville-street, W.1.

SIEGOL.—On the 19th of August, at 21, Linden Buildings, E., Ada Siegol, dearly loved wife of Solomon Siegol. Deeply mourned by her sorrowing husband, daughters, sons-in-law, grandchildren, relatives and friends. May her dear soul rest in peace. *Shiva* at above address.

SILVERMAN.—On the 15th of August, Sarah, the beloved wife of Marks Silverman, of 295a, Kennington Cross, S.E., aged 72. *Shib'ah* at 106, Graham-road, Dalston, E.8.

SONENSTRAHL.—On the 15th of August, at 159, Arundel-street, Portsmouth, Enoch Sonenstrahl, aged 49, after suffering, patiently borne. Deeply mourned by his sorrowing wife Sarah, son and daughters, Phil, Ray, and Gertie, brothers Woolf and Emanuel (Mannie), sisters Mrs. Cohen, Ray and Frances, of 20, Tredegar-road, Bow; his aunt, Mrs. Alexander, 4, Windsor-terrace, Bristol; his father-in-law, Z. Newman, 101, Lake-road, Portsmouth; brothers-in-law and sisters-in-law Mr. and Mrs. Jennings, 140, Somers-road, Southsea; Mr. and Mrs. M. Harris, 61, Grove-street, Liverpool; Sol Cohen, Bow; Miriam, Jessie, and a large circle of relatives and friends. God rest his soul in everlasting peace.

WEISTUCH.—On Saturday, the 15th of August, suddenly, Hyman Weistuch, of 77, St. George's-road, Glasgow, aged 65. Deeply mourned by his beloved wife, sons, daughters, family, and a large circle of friends. May his dear soul rest in peace.

WEISTUCH.—On the 15th of August, suddenly, at 77, St. George's-road, Glasgow, Hyman Weistuch, the dearly beloved father and friend of Yetta, Rhoda, and Ralph. We have lost a friend. May his dear soul rest in peace. Amen.

WEISTUCH.—On Saturday, the 15th of August, Hyman Weistuch, dearly beloved father of Mrs. L. Halperin. Deeply mourned and sadly missed by his daughter Raie, son-in-law, family, and a large circle of friends. God rest his dear soul in everlasting peace.—153, Chatsworth-road, N.W.2.

In Memoriam.

DIED ON SERVICE.

FRANKENSTEIN.—In proud and loving memory of our precious son, Cyril Joseph Frankenstein, 2nd-Lieut. 13th Tank Battalion, killed in action in France, August 23rd, 1918, aged 22 years.

GOTLOP.—In memory of Ernest Gotlop, who was killed at Ypres, August 16th, 1917.—7, Kelfield-gardens, W.10.

PHILLIPS.—In loving memory of our dear son and brother, Solomon, who died 24th August, 1924. Never forgotten by his loving mother, sisters and brothers. God rest his dear soul. —12, Lymington-road, West Hampstead.

SOLOMON.—In loving memory of our darling son and brother George, who died August 17th, 1922—Ab 23rd, 5682. God rest his dear soul.—3, Essex-terrace, Southend.

Tombstones to be Set.

FRANKLIN.—The tombstone in loving memory of our darling son Maurice, will be consecrated at East Ham (Marlow-road) Cemetery on Sunday, the 23rd August, at 4 p.m.,—134, Queen's-road, Finsbury Park, N. (late of Westcliff).

HERMAN.—The tombstone of our loving and never forgotten wife and mother, Sarah Herman, of 37, Fashion-street, E., will be consecrated at Edmonton Cemetery on Sunday, August 23rd, at 3 p.m. Will relatives and friends accept this as the only intimation.

HYMAN.—The tombstone in loving memory of the late Carrie Edith Hyman, of Johannesburg, will be consecrated on Sunday, August 23rd, at 12 o'clock, at the Willesden Cemetery.

MOHNBLATT.—The tombstone of our loving and never forgotten husband and father, Isaac Mohnblatt, of 58, Talfourd-road, Peckham, will be consecrated at Willesden Cemetery on Sunday, August 30th, at 3.30 p.m. Will relatives and friends accept this as the only intimation.

PIZER.—The tombstone in loving memory of Myer Pizer, 109, Cannon Street-road, E.1, will be consecrated on Sunday, August 23rd, at Edmonton Cemetery, at 3 p.m. Relatives and friends kindly accept this intimation.

REECE.—The tombstone in loving memory of the late Fanny Reece, of 121, Mount Pleasant-lane, Upper Clapton, will be consecrated at Edmonton Cemetery on Sunday, August 23rd, at 4 p.m. Will relatives and friends accept this as the only intimation.

SPIEGEL.—The tombstone in loving memory of the late Adolphe Spiegel, of 56, Old Gloucester-street, W.C.1, and 8, Springdale-road, N.16, will be consecrated on Sunday, 23rd August, at 3 p.m. at the Lower Edmonton Cemetery. Will relatives and friends kindly accept this, the only intimation.

Thanks for Condolence.

Mr. Simon Benjamin and family, of 225, Fort-road, Bermondsey, London, wish to thank relatives and friends for sympathy shown in their sudden bereavement.

Thanks for Gifts, Etc.

Mr. and Mrs. M. Myers thank their parents, relatives and friends, the members of the Great Synagogue, Liverpool, and the Agudath Hashochtim V'Shomerim, of Liverpool, London, and Manchester, for their handsome presents, presentations, cheques and telegrams, received on the occasion of their marriage. They also wish to thank Mr. Finklestein, Central Hotel, Liverpool, for his excellent catering.

Dr. and Mrs. Sheinkin (née Betty Koransky) wish to thank their dear parents, relatives and friends, for their handsome presents, cheques and telegrams, received on the occasion of their marriage.

Mr. and Mrs. H. Slavid (née Ada Marks) thank their dear parents, relatives and friends for their handsome gifts, cheques and telegrams received on the occasion of their marriage.

Personal.

IF I have belittled Rabbi Astrinsky in any way, by misinterpreting his brother's address in a certain newspaper, I apologise for same. N. Sinson, Rabbi.

FINSBURY PARK SYNAGOGUE,
PRINCESS-ROAD, N. 4.

THE Hon. Officers will be in attendance on Sunday, August 23rd from 11 a.m. to 1 p.m., for the purpose of enrolling new members.

GRIMSBY HEBREW CONGREGATION.

REQUIRED a *Baal Musaph* for the coming Festivals. Applications, stating salary, to Harold Rosenberg, Hon. Secretary, 48, Park-street, Grimsby.

Public Notices.

NOTICE is hereby given that HARRIS WEISBLATT of 1a, Beaumont-square, Stepney, E.1, has applied to the Home Secretary for Naturalisation and that any person who knows any reason why Naturalisation should not be granted should send a written and signed statement of the facts to the Under-Secretary of State, Home Office, London, S.W.1.

NOTICE is hereby given that AMELIA KOSKI of No. 1, Gore-road, Victoria Park, Homerton in the County of London Spinster a natural born British subject has determined absolutely to renounce and abandon the use of her said surname of Koski and in lieu thereof to assume and adopt the surname of KAYE and also to assume and adopt the additional name of RITA after the said name of Amelia and that such intended change of surname and of the assumption and adoption of additional name are formally declared and evidenced by a Deed Poll under the hand and seal of the said Amelia Koski dated the eighteenth day of August 1925 and formally enrolled in the Central Office of the Supreme Court of Judicature on the 18th day of August 1925.

Dated this 18th day of August, 1925.
STONES, MORRIS & STONE,
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Solicitors for the said Amelia Rita Kaye formerly Amelia Koski.

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YOUNG Lady (19 years' old), thoroughly conversant with German and French, wants post as Governess to several children.—Address to Fräulein Klara Haller, Langstrasse, 63, Zurich 4.

MINISTER of religion, experienced teacher, seeks pupils for Hebrew and religion. East Sheen, Barnes, and S.W. or W. districts.—Address, 7,415, Jewish Chronicle.

Situations Vacant.

EXPERIENCED Counter Hand wanted, one used to cake counter.—Apply, J. Goide, Ltd., 124-126, Wardour-street, W.1.

MILLINERY.—Experienced Saleswoman wanted; excellent opportunity and good salary for the right person.—Address, 7,470, Jewish Chronicle.

SMART young man (single) required as Traveller by wholesale firm of jewellers and watch importers; experience necessary; good prospects for capable man.—Address, 7,486, Jewish Chronicle.

TRAINED Nurse wanted, permanently, for lady (diabetic).—Write, with full particulars of experience and salary required, to A. Yewdall, "Ashbourne," 110, Chapeltown-road, Leeds.

Partnerships.

ESTABLISHED doctor wants partner, good appearance, young; one just passed exams. not objected to.; no premium; full particulars.—Address, 7,468, Jewish Chronicle.

WHOLESALE house, old-established firm, situated in the centre of hosiery trade, requires partner with capital to open hosiery department which can assure good profit.—Address, 7,483, Jewish Chronicle.

Flats to Let.

CLIFTONVILLE.—Northdown-road (best part).—Self-contained Flats on first and second floors, to let, without premium; 4 beds, large reception, kitchen and bath. Rents £85 and £90 per annum exclusive.—Apply Agents: Barnes, Kirkwood and Woolf, 85, Baker-street, W.1.

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Auctioneers and Estate Agents,
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OFF AMHURST PK.—Non-basement, newly dec; E.L.; 5 bed, bath, 2 rec, etc.; lse 67 yrs; G.R. £7; price £1,150.

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MANOR ROAD, N.16.—Non-basement, double-fronted; 6 bed, 3 rec, bath, etc.; abt 100ft. gdn; lse 50 yrs; G.R. £11; price £1,700.

S. NEWINGTON.—Select part; splendid res with garage for 2 cars; 5 bed, bath, 2 rec, etc.; large gdn; lse 60 yrs; G.R. £7 10s.; bargain £2,250.

EXCEPTIONALLY attractive residence; vacant possession; 3 splendid reception, 6 bed, billiard room, etc.; very large garden; wide side entrance; ample room for garage; beautiful repair throughout, electric light, modern stoves, new bath, etc.—Apply, Mr. Fisher, 20, Wormwood-street, E.C.2 or 128, Cazenove-road, Stoke Newington, N.

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UPPER CLAPTON.—3 reception, 4 bedrooms, kitchen, scullery, etc.; good garden; no agents.—Apply, Owner, after 1 p.m., 200, Evering-road.

£425—7-roomed non-basement house; ground floor vacant; lease 72 years at £5; or would let vacant part, 3 rooms, scullery, on repair agreement, 18/- week; near 'buses, trams, synagogue; being decorated.—Letters, 113, Craven Park-road, N.15.

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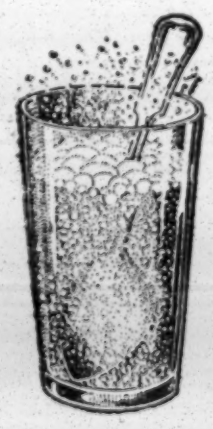

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CRICKLEWOOD.—Large double bedroom with small room attached, or single bedroom in private family; 'phone: Willesden, 4665.—Address, 7,532, Jewish Chronicle.

250, ELGIN-AVENUE, Maida Vale, W.9. 'Phone: Maida Vale 2807.—The Misses Barnett now have vacancies; also at 40, Christchurch-avenue, Brondesbury, N.W. 'Phone Willesden 510.

FINSBURY PARK.—Two minutes from Tube; well-furnished bedroom to let, with or without board; superior house; private family; terms moderate.—Address, 7,531, Jewish Chronicle.

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166, SUTHERLAND-AVENUE, MAIDA VALE, W.9.—Miss Lyon has two single rooms vacant; every comfort; near 'bus and tube; 'phone: Maida Vale 2645.

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WEST HAMPSTEAD.—Superior board residence vac.; mod. terms; dancing and tennis; 2 mins. Met. and buses.—Mrs. Wood, 16, Cleve-road. phone Hamp 2810.

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BRIGHTON.—The Misses Cohen now have vacancies for board residence; moderate terms, 5 minutes' walk sea, lawns.—34, York-road, Hove.

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Miscellaneous.

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for educational purposes
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JUNIORS :
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Allar, Langport, Somerset.
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NOTABLE DAYS IN 1925.

5685.			1925.		
Tebet	10	Fast of Tebet	Tuesday	January	6
Adar	13	Fast of Esther	Monday	March	9
"	14	PURIM	Tuesday	"	10
Nisan	15	PASSOVER, 1st day	Thursday	April	9
"	16	" 2nd day	Friday	"	10
"	21	" 7th day	Wednesday	"	15
"	22	" 8th day	Thursday	"	16
Iyar	18	33rd Day of Omer	Tuesday	May	12
Sivan	6	PENTECOST, 1st day	Friday	"	29
"	7	" 2nd day	Saturday	"	30
Tammuz	17	Fast of Tammuz	Thursday	July	9
Ab	9	FAST OF AB	Thursday	"	30
5686.					
Tishri	1	NEW YEAR, 1st day	Saturday	September	19
"	2	" 2nd day	Sunday	"	20
"	3	Fast of Gedaliah	Monday	"	21
"	10	DAY OF ATONEMENT	Monday	"	28
"	15	TABERNACLES, 1st day	Saturday	October	3
"	16	" 2nd day	Sunday	"	4
"	21	Hosha'ana Rabba	Friday	"	9
"	22	SHEMINI ETSERET	Saturday	"	10
"	23	SIMCHAT TORAH	Sunday	"	11
Kislev	25	CHANUCAH	Saturday	December	12
Tebet	10	Fast of Tebet	Sunday	"	27

ROSHE HADOSHIM.—Shebat, January 26th. *Adar, February 25th. Nisan, March 26th. *Iyar, April 25th. Sivan, May 24th. *Tammuz, June 23rd. Ab, July 22nd. *Elul, August 21st. *Marcheshvan, October 19th. *Kislev, November 18th. *Tebet, December 18th.

** The previous day is also observed as Rosh Hodesh.*

¶ The Calendar for the Current Week will be found on page 8

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The Jewish Chronicle
FRIDAY, AUGUST 21, 1925—5685.

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The Zionist Congress.

The Fourteenth Zionist Congress assembled at Vienna on Tuesday amid conditions which, happily for the Zionist Movement and the credit of the Jewish name, were unprecedented. It is sincerely to be hoped that they will remain unique. Whether or not the Congress is brought to an end without the delegates suffering personal injury, or the Congress itself being broken up by the outrageous hooliganism of the anti-Jews in Vienna, what has already occurred is patent evidence of the folly of determining to meet in the Austrian capital in face of the dire threats which a great body of the population there had made by way of protest. For a Zionist Congress to assemble under the guard of six thousand police and in constant dread lest that force should be overcome by the rioters, was not a fitting atmosphere to be associated with deliberation upon the vital questions which Congress has to determine and which affect so narrowly the future of our people. To be sure, the Zionist Executive Committee had received an assurance on the part of the Authorities in Vienna that order would be maintained, while the Congress was in progress. But of what practical value could any such undertaking really be? No Government and no police (or any other) authority can, in such circumstances, guarantee that the unruly elements will not try to be unruly; and it is not the success that crowns their efforts that is nearly so important as whether they are likely to endeavour to carry out their threats. That the anti-Semites in Vienna were determined to do their worst there never was any reasonable doubt and, as events have turned out and clearly show, that ought to have been sufficient to make it certain that the Congress would be placed in a highly invidious position if it gathered in Vienna. The risk that was run was one which should have been avoided at all costs. Whatever happened, the Zionist Movement was bound to be prejudiced, the Jewish Cause damaged and disquieting anxiety on the part of both the delegates and of their relatives and friends at home set up, and all for not the least compensating advantage. No sane purpose was served in running a chance, the full extent of which even yet cannot be estimated; and if no other consideration should have decided a removal of the venue of the Congress, surely it should have been found in the thought that no opportunity should be given for these detestable and reprehensible proceedings of Jew-baiting in the City so closely associated with the name of the founder of the Movement. According to some accounts, the Congress has been made a catspaw for revolutionary proceedings against the present Government, and the protest against Zionists assembling in Vienna, and all the disgraceful anti-Jewish attacks, were merely to subserve a political end. If this be so, then those who allowed the Zionist Movement—and for the matter of that, Judaism—thus to be exploited have upon them a grevious responsibility. Let us hope that the comparative lull in anti-Semitic violence, which is reported as we write, may continue and deepen during the remaining days of the Congress. But it is to be feared that nothing can now remove the stigma which has already been cast upon Zionism by the fecklessness of the Zionist Executive, or the danger in which persistence in the determination to meet in Vienna, has placed the inhabitant Jews there when the Congress ends and police protection is withdrawn.

The *Keren Hayesod* Accounts.

From its very initiation, we have supported with all our strength the Palestine Foundation Fund, the *Keren Hayesod*. We have urged upon the Jews of all the world their bounden duty, from many points of view, to subscribe to it; and we cannot suppose that we are unduly optimistic in thinking that our advocacy has done at least something to induce our brethren to make the great material sacrifices they have, in order to provide the necessary means for accomplishing the great endeavour of raising a National Home for the Jewish people. Indeed, at the moment, the *Keren Hayesod* is a chief corner-stone in Zionist activity. As it is supported well and amply, or otherwise, so alone progress can be made in face of all the harassments, many of them the fault of Zionists themselves, and the set-backs which Jews are encountering in their great work of Jewish emancipation. Indeed, the criticism we have felt it our duty from time to time to offer concerning the policy of the Palestine Administration, or that of the British Government as Mandatory Power, or, again, the conduct of affairs in the Zionist Organisation, has been largely informed by the constant feeling that any fault in the directions indicated must of necessity react upon the success of the Foundation Fund. Now, clearly, a telling inducement that can be offered to subscribers to the Fund to continue their support, and to those who have not yet contributed to give it their aid, is the assurance that the money collected is carefully husbanded and expended with discretion, the Fund itself being conducted with the utmost regard for economic working. It may be that this is fully present to the minds of the Directors of the Fund, and it would be far from us to say otherwise. But we fail utterly to understand how in such case it is that they have not perceived the necessity of showing the faith that is in them in the accounts they have issued. A copy was forwarded to this office and it was our intention to provide for our readers, as is usual with such matters a succinct summary showing in brief how much had been subscribed, what the collection had cost, how much of the amount subscribed became actually available for Palestine—in short how the whole concern had been administered. But the Directors' Report forbade this. Their accounts present little in the nature of clear and concrete statement. They are chaotic and confused; and they do not reveal many things which subscribers, if they are to have confidence in the Fund, ought to be told. Elsewhere we have given a few instances of this sort of thing and as a result we do not feel ourselves justified in issuing to the public an account concerning figures we do not understand and to assume facts which are not definitely stated in the figures provided. We applied for enlightenment to a representative official of the Fund, but we regret to say that his explanations carried us not a whit further. Figures that are clearly liabilities are so placed that they might be taken to be assets, seeing that they are not brought down as debits. Items of a meticulous nature are freely rendered, while such an important question as the cost of collecting the contributions from the United States (or, for the matter of that, from any other country) is entirely ignored. The estimate we have placed upon the cost of collection for this Fund is roughly about 6s. 8d. in the £, an extravagantly high percentage even taking into consideration its special circumstances. We place these facts before the Directors of the Fund, not by way of mere opposition, nor in the spirit of carping criticism. We are genuinely and sincerely anxious about them. We feel that they call for an immediate and an explicit explanation. It may be that the form of book-keeping adopted is one not usual in this country, and one with which we are unacquainted, but which, for some unexplained reason, the Fund has felt itself bound to adopt. If this be so, it is a thousand pities the Directors did not make the matter clear, because, after all, the Fund is an English institution; its head office is in England, and the Report sent us is in English. We do not think it unreasonable, therefore, to judge it by English standards.

"Baron Edmond."

The hearty congratulations of all his fellow-Jews from end to end of the earth will go to Baron Edmond de Rothschild, who, on Wednesday last, celebrated his eightieth birthday. "Baron Edmond," as he is fondly known by all, has added imperishable lustre to the great House to which he was born, by the magnificent contribution to the resettlement of Jews in Palestine, to which he has devoted so much of his life. Indeed, it was largely his pioneer work upon which the Zionist Movement, although upon far different lines, for all practical purposes, based itself. The Colonies he set up with such unrestrained generosity, whatever may be said of the economic aspect of his enterprise, proved without doubt the capacity

inherent in the Jew to undertake the tilling of his ancient soil and thus the rebuilding of his fallen national fortune. To be sure, the motive which inspired Baron EDMOND was mainly that of philanthropy, the lodestar of all the ROTHSCHILDS. It was his splendid goodness of heart, his desire to help his fellow-creatures, linked to a traditional love of the land with which Israel has so long been associated, that induced him to give freely—sometimes extravagantly—of his wealth so that Palestine might once again blossom as the rose. The full effect of Baron EDMOND'S life work is not yet, and no man can tell it. But that Jewish posterity will bless him and all that he has wrought, and that his name will be long, long cherished as that of one of the true peers of Jewry—of that he can be fully assured.

Commander Kenworthy and the Alien Question.

ARTICLE IN "THE JEWISH WORLD."

Yesterday's issue of THE JEWISH WORLD contains an article, specially written for that paper, by Lt.-Commander J. M. Kenworthy, M.P., on "The Alien Question in England."

After showing the many benefits which this nation has derived from immigration to its shores, the article traces the growth of the anti-alien movement in England. It records how certain elements of the Conservative Party made use of the alien scare to stir up prejudice against the governments of Sir Henry Campbell-Bannerman and Mr. Asquith. "But," it points out, "the better elements in the Conservative Party were contemptuous of such methods."

The war saw a considerable intensification of Xenophobia and, answering to the popular mood, Parliament passed a number of measures for the restriction of aliens living in England. The latest contributory element has been the unemployment scare and the irrational dread lest the alien worker should replace the native.

Dealing with the application of the regulations, Commander Kenworthy makes scathing reference to the Government which shows more favour "to negro saxophone players than to a Polish or Russian poet, philosopher, musician or painter seeking sanctuary within our shores." He also refers to the ease with which rich and influential persons secure naturalisation and to the fact that "Russian Grand Dukes, Portuguese Royalists and others, not averse to political intrigue, have no difficulty in obtaining permission to enter England. . . . In some cases it is to be feared there is religious discrimination against those professing the Jewish faith."

The whole article is a valuable and searching revelation of the unfairness and unwisdom of the present anti-alien administration.

Commander Kenworthy is writing a series of articles on matters of special interest to Jews for publication in THE JEWISH WORLD exclusively, and it is understood that these will appear regularly at intervals of about a month.

— BUY —

THE JEWISH WORLD

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The Week.

Calendar.

AUGUST 21st to AUGUST 27th—ELLUL 1st to ELLUL 7th

FRI.	Ellul (29 days)	1	Aug. 21	Sabbath begins at 7.30	
				PORTION	HAPHTORAH
SAT.	Ellul	2	Aug. 22	שופטים Deut. xvi. 18 to xxi. 9 [Ethics 6]	Isaiah li. 12 to lii. 12
				Sabbath ends (for London) at 8.53	

To-day is the Second Day ROSH CHODESH ELLUL.
FRIDAY NEXT, AUGUST 28TH, SABBATH WILL BEGIN AT 7.30

LADY SWAYTHLING is to hold a reception for the members of the British Association, on the 30th inst., at Townhill Park, Bitterne, near Southampton.

AMONG the guests at the second Royal Garden Party, at Buckingham Palace, on the 24th July, were Mr. and Mrs. I. Schwartz and their daughter, of Cape Town, South Africa, who were *en route* to Vienna to attend the Zionist Congress, to which Mr. Schwartz is one of the South African delegates.

FORTHCOMING MARRIAGES.

DR. S. BERNSTEIN, M.B., CH.B., AND MISS FORMAN.

The engagement is announced of Sol, second son of Mr. and Mrs. I. Bernstein, 220, Bury New Road, Higher Broughton, Manchester, and Annie, only daughter of Mr. and Mrs. S. Forman, 193, Rochdale Road, Manchester.

MR. C. M. E. FRANKLIN AND MISS ISRAELS.

The engagement is announced, and the marriage will be solemnised on September 30th, at the Liberal Jewish Synagogue, St. John's Wood Road, of Cyril M. E. Franklin, third son of Mr. and the Hon. Mrs. E. L. Franklin, and Miriam, daughter of the late Charles Henry Israels and of Mrs. Henry Moskowitz, and stepdaughter of Dr. Henry Moskowitz, all of New York.

MR. HARRY PETZ AND MISS MANDELMAN.

The engagement is announced of Mr. Harry Petz, second son of the late Mr. and Mrs. S. Petz, 138, Mile End Road, and Fay Mandelman, eldest daughter of Mr. and Mrs. A. Mandelman, 1a, Berwick Street, W.1.

MR. JOSEPH HARRIS WARTSKI AND MISS LAZARUS.

The engagement is announced of Joseph Harris, only son of Councillor Isidore and the late Mrs. Wartski, of Derwen Deg, Bangor, and eldest grandchild of Morris Wartski, Llandudno, to Leonora, elder daughter of Mr. and Mrs. Leopold Lazarus, of 7, Lindfield Gardens, Hampstead.

MARRIAGES.

DR. ISRAEL HARRIS AND MISS ABRAHAMS.

The marriage was solemnised on the 12th of August, at the Synagogue Ebbw Vale, of Dr. Israel Harris, of Liverpool, youngest son of Mrs. and the late Mr. S. Harris, of Cardiff, to Bella, elder daughter of Mr. and Mrs. G. Abrahams, Ebbw Vale. The officiating ministers were the Revs. H. Jerevitch, Cardiff, and Mr. Goldman, Tredegar.

MR. PHILIP JACOBS AND MISS GOLDBERG.

The marriage was solemnised on Wednesday last, at the Liberal Jewish Synagogue, of Philip, son of Mrs. and the late Montague Maurice Jacobs 16, Park Road, Moseley, to Anna, eldest daughter of the late Rosa and Myer Goldberg, of Birmingham.

Preachers To-morrow.

Metropolitan.

FINSBURY PARK, Princess Road, N. ... ... Rev. B. FERTLEMAN
(At 8.45) *Subject:* "Ethics of the Fathers."

Provincial.

BIRMINGHAM, Singer's Hill ... ... Rev. Dr. A. COHEN, M.A.
Subject: "Kingship."

CARDIFF, Cathedral Road ... ... Rev. H. JEREVITCH
Subject: "Israel a Nation like other Nations."

EASTBOURNE, Susans Road ... ... Rev. L. WOLFE
Subject: "Appeal for the Hospital."

LIVERPOOL, Hope Place ... ... Rev. IZAK GOLLER
Subject: "Judaism as a Practical Philosophy of Life."
(At 8 p.m. Mishna, *Berachath.*) *Subject:* "The Common-sense of Judaism."

MANCHESTER, Great ... ... Rabbi Dr. B. SALOMON
Subject: "The Fear of Man."

MANCHESTER, North ... ... Rev. H. FREEDMAN, B.A.
Subject: "Judges and Officers." (*Barmitzvah* Address)

Forthcoming Meetings and Social Functions.

FRIDAY, August 21.
Jewish Board of Guardians, Sanatoria After-Care Committee, 10.15.

MONDAY, August 24.
Jews' Temporary Shelter, 82, Leman Street, Whitechapel, Executive Committee, 5; General Committee, 5.30.

TUESDAY, August 25.
Jewish Board of Guardians, Relief Committee (rota), 3.
Ghetto Circle, Meeting, 23, Osborn Street, 8.30.

WEDNESDAY, August 26.
Jewish Board of Guardians, Loan Committee (rota), 4.

THURSDAY, August 27.
Jewish Board of Guardians, Relief Committee (rota), 3.

FRIDAY, August 28.
Jewish Board of Guardians, Sanatoria After-Care Committee, 10.30.

Particulars for inclusion in this list must reach the Office at the latest on Wednesday morning in each week.

Publications Received.

Oliver Cromwell. By Andrew Dakers. (London: Leonard Parsons. 4s. 6d.)

Caravan. The Assembled Tales of John Galsworthy. (London: William Heinemann. 7s. 6d. net.)

Ultra-Violet Rays in the Treatment and Cure of Disease. (2nd edition). By Dr. Percy Hall. (London: Wm. Heinemann (Medical Books), Ltd. 7s. 6d.).

The Crime and Trial of Leopold and Loeb. By Maureen McKernan. (London: Geo. Allen and Unwin, Ltd., 40, Museum Street, W.C.1. 8s. 6d.).

Genesis interpreted through undermeanings disclosed by the language of symbolism found in all inspired scriptures. Chapters I. to IX. By G. A. Gaskell. (London: C. W. Daniel Co., Graham House, Tudor Street, E.C. 3s. 6d. net).

The Bookmark. (London: J. M. Dent and Sons, Ltd., Aldine House, Bedford Street, W.C.2. 3d.).

The Drink Question. Can it be solved? Extracts with Explanatory Notes from the Debates in the House of Lords in June and July of last year. (London: Longmans, Green and Co., 39, Paternoster Row, E.C.4. 6d.).

La Gardena. By Menahemo Sapir. (Sifriat Yisrael: TelAviv).

Thomas Paine. By F. J. Gould. (London: Leonard Parsons, Ltd. 4s. 6d.).

Das Rassenproblem. By Dr. Ignaz Zollschan. (Vienna: Wilhelm Braumuller, Gesellschaft. M.B.H.).

The Cinema in Education. Edited by Sir James Marchant, K.B.E. (London: George Allen and Unwin, Ltd. 7s. 6d. net).

Die Judische Emigration. Information Blätter des Vereinigten Komitee fur judische Auswanderung. (Berlin: "Emigdirect," Luitpoldstr. 40/3. 2s. 1.)

Hamizrahi Be-Eretz Israel. (Jerusalem).

In a Strange Land. By Vladimir G. Korolenko. (New York: Bernard Richards).

Marlborough's Spanish Dictionary. English-Spanish and Spanish-English. By Andres J. R. V. Garcia. (London: E. Marlborough and Co., Ltd., 51, Old Bailey, E.C.4. 7s. 6d. net).

Joseph Perez. Juifs de Ghetto. By A. H. Navon. (Paris: Calmann-Levy, 3, Rue Auber. 6 fr. 75c).

Republic of Poland. Statistical Bulletin of the Ministry of Finance. (Warsaw).

The Confiscation of German Private Property and the Dawes Scheme. Edited by the Bund der Auslandsdeutchen E. V. Berlin C 2-Klosterstrasse. (Berlin: Otto Stollberg and Co., Besselstr. 21).

Jesus As Others Saw Him. A Jewish View of the Life of the Nazarene. By Joseph Jacobs. (New York: Bernard G. Richards. 2 dols. 50).

Gesammelte Werke. By Mendele Mocher Sephorim. Band V: "Die Mahre." (Berlin: Judischer Verlag, Dorotheenstrasse 35. Mk. 4.50).

Jewish Sects and Parties in the Time of Christ. By J. W. Lightley. (London: Epworth Press, 25, City Road, E.C.1. 8s. 6d. net.)

The Wonder of Life. By Joel Blau. (New York: Macmillan Co. 2 dols.)

When it was Dark. By Guy Thorne. (London: Stanley Paul and Co., Ltd. 3s. 6d. net.)

IN THE COMMUNAL ARMCHAIR.

". . . Who Hast Not Made Me a Woman."

By Mentor.

A WEEK or two ago, a correspondent in THE JEWISH CHRONICLE, Mr. H. G. Belasco, raised a question of no small importance. He suggested that the blessing in the Morning Service ritual praising God "Who hast not made me a woman" is an obsolete prayer. It is, of course, marked in the Book as one reserved for men, an alternative Prayer being prescribed for women. Mr. Belasco thinks the spirit which could induce in a man thankfulness that he was not born a woman carried unworthy implications utterly inconsistent with modern thought and, modern idea, and particularly with the notion that prevails to-day concerning sex equality, as it is called but which I have always thought were better named sex-complementariness. To Mr. Belasco's objections two replies appeared last week both of them defending and indeed justifying the benediction. Mr. Edelman, from whom one of the letters came, says that the Prayer is in no wise obsolete because it merely "thanks God that He has blessed him (man) in that God has freed him from the pain, anguish and sorrow which are woman's lot." The other correspondent whose modesty did not overcome anonymity, tells us that a man does not thank God for not having made him a woman, because she is an inferior being, but because man is able to perform many more duties than woman, there being many religious obligations from which she is absolved—and he rejoices that being a man he can perform these duties.

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The logic of this argument is, to say the least, peculiar; for it takes no consideration of the fact that women who might be just as anxious as men to perform certain obligations, are not permitted to do so. I can quite understand a woman desiring to invest herself in phylacteries; that a woman should desire to worship God side by side with her husband and her sons and not in a gallery apart, is at least reasonable; while the desire of a woman to deck herself with a very becoming *Tallith* were surely natural. She is denied these things, and if the denial is a tribute to the superiority of women (which no one suggests) then a poor compliment is paid to the observances. If, on the other hand, the denial of them to women is the denial of something in respect to which the opposite sex is privileged, it is nonsense to say that there is no prejudicial differentiation made in not allowing women to undertake them.

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The fact is the reasons given by these correspondents for the retention of this discriminating blessing, although quite conventional, are the sheerest nonsense. I do not for my part believe that the man (or men) who compounded this blessing, gave the least thought to the additional religious obligations which men were in a position to undertake as compared with women, or that for a moment it was intended to convey a word of thankfulness by men, because they are saved the particular pain, anguish and sorrow which are woman's lot, and by which I suppose the writer of the letter referred to means Motherhood. There have been indeed those who have explained that woman is free from the observance of certain ritual practices, because she had conferred upon her the eternal and lasting glory and privilege of reproduction of her species and—so these teachers quaintly put it—they suggested that if women were allowed to perform all the *Mitzvoth* in their entirety, they would be placed in such superiority over men that they might become arrogant and proud and thus take upon themselves temperamental characteristics totally incompatible with worthy womanhood. But all this really is verbal fencing. It is intellectual humbug. The Blessing: "Who hast not made me a woman" does not stand alone. It is a sort of peroration. The section of the prayer of which it is a part contemplates three possibilities for human beings. A man might have been a heathen; he thanks God that he was not so made. He might have been a bondman; he thanks God that he is not. And precisely in the same way, almost consequentially it seems, he thanks God that he was not made a woman. In other words, just as he thanks God that he was made one endowed with the knowledge of God; just as he thanks God he was born a free man, so, when he thanks God he was not made a woman, it is because he thinks that had he been so he would have been born disadvantageously, as disadvantageously as if he were a heathen or a bondman.

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Or perhaps some correspondents to THE JEWISH CHRONICLE will write to contend that there is no derogation expressed or implied in the Blessing: "Who hast not made me a heathen" or "Who hast not made me a bondman." It would not, I am sure, tax ingenuity very highly to apply the same line of argument in respect to those Blessings, as is used in regard to the one "Who hast not made me a woman." Let us see. The heathen is a singularly happy individual. He has no theological worries, nor is he bothered with any metaphysical considerations concerning his present, his past, or his future. He is thus free from doubts and difficulties that have frequently proved fatal to the religionist. Moreover, he is not teased by Bishops and Curates, Parsons, Priests, Ministers and Rabbis—they are out of his picture. And since he does not know of any advantage they are to mankind, he thanks God he is a heathen. Then, again, it is not all thorns to be a bondman. A bondman in its most intensive form is a soldier—he gives himself up completely to his hirer. And although there is always the chance that the soldier's bondmanship may be the price of his life, yet even he will tell you that he sees many advantages in his position. The bondman, whether he be soldier or slave, has for instance no anxiety about where his livelihood is to come from. His food, his raiment, his dwelling, are all provided for him, and so he is immune from the chief cause of anxiety and worry that lays upon the life of a free man a burden, almost from cradle to grave. It is always possible to argue thus plausibly on the lines selected by THE JEWISH CHRONICLE correspondents. Who does not remember the cartoonist's picture of the hapless inmate of an asylum, looking out over its walls upon some navvies ganged up under control of a foreman, on a tropically hot day, breaking up the neighbouring pavement? As he looks upon them and the expenditure of energy they are compelled to make for the sake of board and lodging, and food and raiment which the lunatic is receiving free, he grins at them and with a beckoning finger exclaims: "Come inside!" That is only to say that any point of view has the appearance of being tenable, if another point of view which is certain to be available, be ignored.

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Let us clear our minds of the nonsense of cant and look at this matter in as true a light as the average reason with which we are endowed permits us. The meaning of this Blessing is precisely what it says. Man thanks God that he is not made a woman; and what more natural? When that Prayer was devised, woman was little more than the veriest galley-slave of man. She was his creature, his chattel. She was married to the man who wanted her to be his wife practically with no consultation as to her own likes or dislikes in the matter. She was reared during girlhood in an atmosphere mixed up of prudery, make-believe, and false pride. When she was married, she could be divorced if a Jewess, at her husband's will, and was compelled to undertake a galling and filthy indignity, if his brother refused to marry her supposing she were left a childless widow. Into the intellectual companionship of her husband in the days which saw the composition of this Prayer, woman was never allowed to enter. She was consigned for life to supply the creature comforts of her husband, to bear to him children, to suffer and do all things according to his will at the risk of condign punishment for the slightest disobedience. Disobedience! why, she was not even allowed an opinion of her own, and if it came to papering the sitting room of their dwelling, no husband of those days would ever think of compromising, or would he be expected by his wife to compromise as Abraham Lincoln did on the buff—or was it, in his case, on the green? To put it briefly, the life of a woman in those times was one of constant repression and depression, and that one was happy who encountered no more active forces and was not compelled to live, without redress, a life of humiliation and shame caused by the brutal passion and overwhelming domination on the part of the men under whose control she passed her existence. Nothing, however, could more surely confirm the thesis I have ventured, about the original meaning of the Blessing we are discussing, than the alternative provided to be said by women. In docile submission, rendered the more humiliating when set against the hectoring boastful tone of the man's blessing, she is to meekly bow her head and bless the Almighty that He had made her just as she was! She was a woman, it is true, but still in patient resignation to her position, as she viewed it, she concurred in the compulsion placed on her by proud man, and said she was not only satisfied but grateful. Note, she was not to thank God that she was a woman. That, to the compiler of the prayer,

Continued on next page.

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would have been a ridiculous proposition. So he makes for her what he thinks is the best of a bad job, and orders her to say: "Who hast made me according to Thy will."

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There is, however, another question that arises out of the correspondence that has appeared in this paper on this subject. Is the prayer "Who hast not made me a woman," as Mr. Belasco contends, obsolete? I would say not. I think that a man, if he be a man in spirit, has every reason to be thankful that he is not a woman. I know I am. To be (as is any woman who is not a "man-woman") more or less dependent upon man, with all the disabilities inherent in the sex—for the average woman possesses many physical weaknesses spared the average man, although she may also have many fine qualities usually denied him—surely is nothing to be thankful for. To be endowed with all that goes by the name of manliness means the gift of powers in one direction, while the endowment of all the characteristics that go to form womanliness means the gift of certain powers in another direction. And the fact that I am a man biases me in the nature of things in favour of the manly qualities. It seems to me to stand to reason that a man who would prefer to be a woman would be no man, and the woman who would prefer to be a man would not be a woman of worth, or her price any higher than stones of paste! So that I see no reason why a man—apart altogether from whether he can carry out a few more *Mitzvoth* or a few less (that is only accidental or incidental)—should not thank God that he has not been made the only practical alternative to man—a woman. Indeed, the Blessing strikes me as redolent of fine virility as well as of that peculiarly Jewish acumen which dictates our being glad concerning that which we cannot help.

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But what occurs to me as anomalous and, as Mr. Belasco puts it, out of date in the year 5685, is not the Blessing: "Who hast not made me a woman" but the alternative cringing, spiritless, Kismet-ridden prayer which domineering man, determined to get the last ounce of the subservient spirit out of his womankind, set down for her use. That is surely obsolete; and so I would suggest in all humility (and with a full sense of the responsibility undertaken by anyone who hints at the altering of even a jot or a tittle in our Prayer Book), that the Blessing set down for man should remain as it is, and that the alternative Blessing for woman should be altered to read: "Blessed art Thou, O Lord our God King of the universe, Who hast not made *me*—a worm!" That would at least bring the thing nearer up to date, by recognising the happy change that has occurred in modern times in the relation of woman to man.

"HIM" OF "EIGHT."

That sounds rather sinister. It takes our minds back to the ominous days of the war and the bitter feeling of resentment that was purposely fostered between nation and nation. Of course, I am not referring to anything of the sort. My "him" is our weekly list and I call it of "eight," because it is really rather distressing to see that we have got so near to our £800 and yet have not reached it. There is nothing to write to London about in the collection this week at all. But what about next week? We have not very long now during which we can keep open the list, and I foresee in my mind's eye the weeping and wailing, and gnashing of teeth on the part of those who, through their carelessness, will find themselves shut out till next year from helping the Kiddies of the slums. Thus week by week now our lists become more vital and more fatal. Do not say that I have not given you a kindly warning. With no more then to say now: Here is our

SEVENTEENTH LIST.

	£ s. d.
"S. T., in loving memory"	1 0 0
Iswald Stein's birthday gift	16 0
Henry Holt, in memory of his parents	2 2 0
Mrs. Dorothy Lipsey, Harrogate	1 1 0
Anonymous, Stoke-on-Trent	5 0
"A. J. S., Didsbury" ...	1 1 0
Mrs. Johanna Dulberg, "in memory of my dear husband, J. D., Southport"	10 0
Alec Nathan	5 0
J. Morris	5 0
Mrs. (née Molly B. Goldberg, of Cork) and Mr. Bernard Shillman, on the occasion of their marriage on the 12th August, 1925	1 1 0
"S. I. L., Edgbaston" ...	3 3 0
D. Manuel	10 6
"Peggy," Five Ashes ...	2 6
Lionel and Denis Kochan	1 0 0
S. Isaacs, Harrogate, in memory of the late Lewis Isaacs, of Sheffield ...	10 0
Hirshy Keidan, New Brighton	10 0
"M. B.," *per* the Rev. S. Levy, M.A.	1 10 0
"B. B.," Crumlin... ...	2 6
Collected by GERTRUDE PHILLIPS:	
Mrs. Steinberg ... 2 6	
Mrs. Phillips ... 2 0	
Mrs. Cohen 2 0	
"Regina, Gertie, Lily and Miriam" 2 6	
Rita Keidan, Leeds 2 6	
Amounts of 1s. or under: — Kraut, — Black, — Newman and — Cannon 2 3	
	13 9
	£16 8 3
Previously acknowledged	**£781 10 4**
Total	**£797 18 7**

My best thanks to all who have sent and my sincere thanks in advance to all who are going to.

*** *All donations in response to* "MENTOR'S" "APPEAL FOR THE KIDDIES" *should be addressed to* "MENTOR," JEWISH CHRONICLE OFFICE, 2, FINSBURY SQUARE, E.C.2. HE WILL ACKNOWLEDGE ALL DONATIONS IN THIS COLUMN WEEK BY WEEK UNTIL THE COLLECTION CONCLUDES.

COLLECTING CARDS.—PROVIDING THE APPLICANT IS VOUCHED FOR BY TWO RESPONSIBLE PERSONS, COLLECTING CARDS FOR "MENTOR'S" APPEAL CAN BE OBTAINED UPON APPLICATION TO HIM AT THE ABOVE ADDRESS. THE PERSONS WHO ARE WILLING TO ENDORSE THE APPLICATIONS SHOULD SIGN THEM WITH THEIR NAMES AND ADDRESSES.

Obituary.

RABBI ABRAHAM ROSENBERG (New York).

The death has occurred in Brooklyn, at the age of eighty-seven, of Rabbi Abraham Chaim Rosenberg, a well-known Hebrew scholar and writer. The deceased, who was a native of Pinsk, received a diploma from the rabbinical seminary of Zhitomir at the age of thirty-three, after which he served as Government Rabbi in Pinsk and Nikolaiev. He migrated to the United States in 1891. Rabbi Rosenberg's best known work is "The Treasure of Names," on the writing of which he spent nineteen years.

Wills and Bequests.

Mr. JOSEPH SUSMAN, of 201, Withington Road, Whalley Range, Manchester, left estate of the gross value of £5,632. In the will it is stated that, in the event of the marriage of any daughter with a person of the Jewish faith the executors may raise a sum not exceeding £1,000 for such daughter. Should any of his children forsake the Jewish religion, he or she shall forfeit all interest under his will.

Metropolitan Hospital Sunday Fund.

The Chief Rabbi has received a letter from the Secretary of the Metropolitan Hospital Sunday Fund acknowledging receipt of a cheque for £1,329 1s. 3d., in the course of which he writes: "It is always a gratifying fact to our Council, as it must be to yourself, that notwithstanding the bad times the country is passing through, the generosity of your community remains undiminished for the cause of the hospitals."

Educational Successes.

HONOURS AND DISTINCTIONS.

LONDON UNIVERSITY.—The following successes are announced: Faculty of Science: Intermediate Examination.—Ada Galinsky, Nyman Levin, Louis Jacob, Arthur Wolfe Joseph, Nancy Esther Levi, Douglas Aubrey Levy, Morris E. Sions; Arts: Intermediate Examination.—Marks Barnett, Joseph Halpern, Barney Kotkin, Frances Emanuel (Honours in History). Henry R. Hovsha, of Richmond, has passed the first examination for medical and dental degrees.

AUBREY HYMAN, eldest son of Mr. and Mrs. Cyril I. Samuels, of 141, Holmleigh Road, Stamford Hill, N.16, has gained a Bancroft Scholarship. As no provision has been made for Jewish holders of this scholarship, he has declined it, but has obtained an Entrance Scholarship to Owens School.

Why Don't You Like Us?

From Mr. H. Ginsberg.

To the Editor of THE JEWISH CHRONICLE.

SIR,—With reference to the suggestion by one of your contributors for an enquiry into the causes of anti-Semitism, I think we should first of all eradicate "Jewish" anti-Semitism, which I regret to find so prevalent among us.

During the holiday season I have often heard groups of friends discussing which seaside resort they should visit. After one or two places have been mentioned, I have often heard the remark, "Oh, we can't go there, there are too many Jews." How can we hope for a tolerant attitude from our non-Jewish neighbours if this is what we encounter from our own people?

Then, again, when this type of people go away, they make a point of going to non-Jewish boarding houses, where they try to hide the fact that they are Jews.

I maintain, therefore, that before looking elsewhere for anti-Semitic influences, we should put our own house in order.

Yours sincerely,

H. GINSBERG.

"Lebanon," 22, Bergholt Crescent, N.16.

LETTERS TO THE EDITOR.
and Other Contributions.

Letters to the Editor and other proffered Contributions are considered for publication on the distinct understanding that they are submitted EXCLUSIVELY to THE JEWISH CHRONICLE, and this is made a strict condition of their insertion, the sole exception being Official Communications, Appeals, &c. All Letters and Contributions should be written on one side of the paper only.

No answer can be guaranteed to any Editorial communication nor can any undertaking be given that Manuscripts, &c., shall be returned unless accompanied with stamped, addressed envelope.

Ascott House School, 36 & 37, Sussex Sq BRIGHTON.
Principal ... MAURICE JACOBS, M.A., Oxon.
Officier de l'Instruction Publique.
Early application necessary for future vacancies

Inter-University Jewish Federation.

ANNUAL SUMMER SCHOOL.

[COMMUNICATED.]

The fifth annual Summer School of the Inter-University Jewish Federation was opened amid great enthusiasm at "The Craig," by Lake Windermere, on Tuesday evening the 4th inst., the students, about a hundred in number, being welcomed by Messrs. D. B. Stanhill, B.Sc., H. Dagut, M.A., S. D. Isaacs, B.A., the Rev. J. Israelstam, B.A., and the Organiser, Mr. B. Davis, B.A. The two-fold object of the summer-school (*viz.*, to afford a pleasant holiday, and to promote intellectual pursuits especially in the study of Jewish topics), has been fully realised in the varied programme of lectures and study-circles. The following were elected to act as Chairmen of the various Committees: Miss P. White, M.A. (Excursions); Mr. W. Fox (Dances); Mr. J. Taback (Sports); Mr. Morris Cohen, LL.B. (Press Committee); the Misses Elsie Davis, C. Bolchover, Leah Goodman, B.Sc., and Dr. Wigoder (House Committee); Messrs. Leslie Lever, LL.B., and Jacques Cohen, B.A. (Lectures Committee); Drs. Cohen, Simmonds, Roskin, and Leviten were appointed Medical Officers.

The first lecture was delivered on Wednesday, the 5th inst., by Dr. W. E. Henderson, County Medical Officer of Health, Westmoreland, on "Castles of Lakeland." Mr. B. Davis presided. Dr. Henderson described the surrounding country, and indicated the extent to which the Romans were responsible for its development. Thanks were accorded the lecturer on the motion of Mr. H. Dagut, M.A., seconded by Dr. M. Roskin.

"Jewish Life in Palestine."

On the following morning the Rev. Dr. A. COHEN, M.A., of Birmingham, delivered a lecture on "Jewish Life in Palestine." The Rev. J. Israelstam, B.A., presided. Dr. Cohen said that he considered himself scarcely qualified to speak on life in Palestine after a visit of only three weeks. The present day revival, he said, was the most important event within the last fifteen centuries, and would preserve Jewry for as many centuries as did the compilation of the Talmud in the fifth century. That revival entailed much more than merely living in *Eretz Yisrael*, and immigration. He emphasised the radical distinction between the Jewish and other races. Force of heredity had left ineradicable traces in the Jew, and religion did not constitute the only difference. Although it would not be entirely true to say that the Jew always viewed the world from a spiritual standpoint, there were certain spiritual powers which were dominant, and therein lay the future hope for the Jews. In Palestine they established colonies not only to preserve their past, but also for the benefit of mankind at large. It was impossible to preserve that heritage in the Diaspora. The necessary environment and atmosphere for its preservation could only be found in Palestine. Jewishness was intensified in Palestine, outside Palestine it was impossible to be a real Jew. He was struck by the complete spiritual independence and growth of Jewish public opinion in the land. He was especially impressed by the idealism of Jewish life there and by the sacrifice of the *Chalutzim*. Riches alone were not worshipped in *Eretz Yisrael*, but genius was recognised and respected above all. He thought that the spread of knowledge of the Hebrew language would prove a strong bond between Jews throughout the world. About the work of the University itself opinion was divided. Research, occupied the major part, and although scientific research was necessary to the community, surely the aim of a Hebrew University ought to be *Jewish study*. They had to reproach themselves that the majority of students of Hebraics were non-Jews. Freud, Bergson, and Einstein had contributed nothing, *qua* Jews. From Palestine they expected something different—something Jewish. The following participated in the discussion: Messrs. Leslie M. Lever, LL.B., Jacques Cohen, B.A., A. Cannon, F. R. Econ, Morris Cohen, LL.B., D. B. Stanhill, B.Sc., A. Ostroff, George J. Webber, LL.B., Janus Cohen, B.A., I. Sandler, the Rev. S. M. Lehrman, B.A., and the Misses H. Wolff and P. White, M.A. Dr. Spiers proposed, and Mr. J. Grosovsky seconded, a vote of thanks to the lecturer.

In the afternoon, an excursion to Hawkshead was held under the direction of Miss P. White. Other excursions were to Keswick and Lodore. Arrangements for Divine Service on the Sabbath were made by the Rev. J. Israelstam, B.A. The service on Friday evening was conducted by Mr. Janus Cohen, and that on Sabbath morning by Mr. A. Ostroff. Mr. Keidan acted as *Baal Koreh*, and Mr. Herbert Bentwitch was *Segan*.

"Jewish Pilgrimages in Palestine."

On Friday evening, a lecture on "Jewish Pilgrimages in Palestine" was delivered by Mr. HERBERT BENTWICH, LL.B. Mr. Bertram B. Benas, B.A. LL.B., presided. The lecturer said that the word "pilgrimage" had many meanings, but primarily a pilgrimage was prompted by a religious motive. Of such a nature was the visit of members of the Inter-University Jewish Federation to the opening of the Jerusalem University. After the destruction of the Temple and the dispersion of the Jews, only the most daring and adventurous, such as Jehuda Halevi and Benjamin of Tudela, journeyed to the Holy Land. Jehuda Halevi went from Spain in 1136 to Jerusalem, and thus began the constant stream of pilgrims to the Holy Land. Benjamin of Tudela visited all the countries of the *Galuth* from Barcelona to Bagdad. His pilgrimage to the Holy Land was productive of many discoveries of antiquities dear to the Jewish heart. With the beginning of the next century there was a stream of distinguished pilgrims including Maimonides. They needed a new Holy pilgrimage to the sacred places at the present time to make known to dispersed Jewry the state of the ancient monuments. A notable pilgrim of modern times was Sir Moses Montefiore, who first visited the Holy Land in 1827, and who in 1839 came to an arrangement with the Turkish Government for a grant of land for colonisation in *Eretz Yisrael*. His numerous voyages to the Holy Land were undertaken primarily with the object of founding a number of colonies. In 1897 a Maccabæan pilgrimage set forth. There had been a tendency to belittle the value of such pilgrimages. The establishment of a hundred settlements indicated the progress that had been made. Moreover Jewish pilgrimage to Palestine had moved their writers to poetic flights worthy of the descendants of the prophets and raised in their people a spirit of pride in the land of their ancestors.

The Rev. Dr. A. Cohen, M.A., proposed, Mr. D. B. Stanhill, B.Sc., seconded, and the Rev. J. Israelstam, B.A., supported a vote of thanks to the lecturer.

"Comforters of Zion."

The Rev. Dr. A. COHEN, M.A., delivered an inspiring sermon on Sabbath morning. He said that the two series of Sabbaths which occurred at that season of the year—Sabbath of mourning and consolation—both served an essential purpose. Only those Jews who felt the tragedy of the Jewish person and mourned over it would work to bring comfort to Zion. There was much to deplore in the attitude of large numbers of Jewish University students towards their religion and people. There were many Maranno Jews at the Universities who sought to conceal their origins. What was there to be ashamed of in being a Jew—in belonging to the aristocracy of nations, whose contributions had enriched the world, and whose struggle to persist found no parallel in history? It was to be regretted that with rare exceptions Jewish students ignored the culture of their own people. He appealed to them to include the Hebrew Language and Jewish history in their studies as a necessary part of their equipment. He exhorted them to take an interest in the life of the community, and help to solve its problems. There was a growing dearth of workers, and it was from the ranks of ex-University students that volunteers should be forthcoming to shoulder the communal burden. Might it be their desire to become "Comforters of Zion."

In the afternoon a lecture was delivered by Mr. S. D. ISAACS, B.A., on "A Student's Impression of Palestine." Miss L. Goodman, B.Sc., presided. The lecturer described the various districts visited during the three weeks' tour of the World Union of Jewish Students for the opening of the Hebrew University.

Mr. Herbert Bentwich, and his son, Mr. J. Bentwich, B.A., also addressed the gathering. Other speakers were Messrs. L. Lever, LL.B., M. Cohen, LL.B., P. Shaffer, the Rev. J. Israelstam, B.A., and the Rev. Dr. A. Cohen, M.A.

Mr. Jacques Cohen, B.A., proposed, and Mr. J. Greenstein seconded, a vote of thanks to the lecturer.

Annual Meeting.

The seventh annual meeting of the Federation was held on Sunday, the 9th inst. Mr. D. B. Stanhill, B.Sc., F.I.C., presided. Others present were:

Executive: Messrs. H. Dagut, M.A., Vice-President; B. Davis, B.A., Treasurer; S. D. Isaacs, B.A., Hon. Secretary; J. Greenstein, Assistant Secretary for Scotland; Jacques Cohen, B.A., Foreign Correspondent; J. S. Taback, Overseas Correspondent; B. B. Benas, B.A., LL.B., Chairman of Education Committee; Miss Z. M. Isaacs, M.A., Magazine Editor; Mr. S. M. Lehrman, B.A., Registrar of Graduates' Roll; Miss H. Wolff, Representative on Jewish National Library Committee. Delegates; Mr. I. A. Shapiro, B.A., Birmingham; Mr. A. W. Joseph, Cambridge; the Rev. Dr. A. Cohen, M.A., Cardiff; Messrs. P. A. Price, Dublin; H. L. Cohen and H. Selesnick, Edinburgh; the Rev. J. Israelstam, B.A., Messrs. L. M. Lever, LL.B., and L. Rosenhead, Leeds; Miss S. Applebaum and Mr. C. Kaufman, B.A., Liverpool; Messrs. Janus Cohen, B.A., M. Cohen, LL.B., H. Harris, LL.B., A. B. Hyman, A. Ostroff, and Miss R. Bendas, London; Messrs. M. Barash, M.Sc., I. Sandler, and Miss T. Yoffey, Manchester; and Mr. R. Gould, Sheffield. Professor S. Brodetsky, M.A., and Mr. H. Bentwich, LL.B., also attended the meeting.

Mr. B. DAVIS, B.A., the Treasurer, said that the balance-sheet showed a deficit of £9.

Mr. S. D. ISAACS, B.A., the Hon. Secretary, said that the Birmingham and Cardiff societies had become affiliated during the year. Thanks were due to the Jewish War Memorial for assisting with lectures by the Director, Mr. Herbert M. Adler, and for the loan of books. The Federation was now associated with the National Union of Students. A report was given of the Federation's relation to the World Union of Jewish Students, especially in regard to the Palestine tour, and the European Students' Relief Congress at Geneva.

Reports of the constituent societies were delivered by the various delegates, and were followed by suggestions for future activities.

Mr. B. Davis, B.A., Hon. Organiser, in his report, thanked all those who had assisted him in the third independent Summer School of the Federation.

The report of the Education Committee was submitted by Mr. B. B. Benas, B.A., LL.B. He said that lectures had been arranged for constituent societies and courses of University Extension Lectures for next year at Birmingham, Leeds, Liverpool, and Sunderland.

Miss Z. M. Isaacs, M.A., Magazine Editor, Mr. S. M. Lehrman, B.A., Registrar of Graduates' Roll, and Mr. R. V. Feldman, Director of Literary Publications, reported on their work for the year.

Mr. H. BENTWICH, LL.B., expressed the hope that the Federation would use its utmost endeavours to help to raise the necessary funds for the building of the Jewish students hostel on Mount Scopus, in Jerusalem, for which he had given the site to the World Union of Jewish Students.

The annual meeting was resumed on Tuesday, the 11th inst. Mr. D. B. Stanhill reported on the proposed Jewish Students' Hostel.

Among the resolutions adopted were:

That this Conference expresses its warm approval of the undertaking of the World Union of Jewish Students to establish a hostel attached to the Hebrew University, and pledges its utmost support; it undertakes to collect its quota of £450 by the end of two years.

That the thanks of the Federation be accorded to Mr. Bentwich for the gift of the site of land and prizes in connection therewith.

That the executive be authorised to write to the Universities of Oxford, London and Aberdeen in connection with the English College which is to be instituted by the Hungarian Government at Budapest, pointing out how this college will be affected by the incidence of the *numerus clausus*.

That this Council of the Federation desires to express its thanks to Messrs. S. D. Isaacs and I. K. Cosgrove, in appreciation of their work on behalf of the English party on the Palestine tour, 1925.

The New Executive.

Professor S. Alexander, F.B.A., was invited to accept the Hon. Presidency of the Federation.

The following were elected: Messrs. H. Dagut, M.A., D. B. Stanhill, B.Sc., F.I.C., Hon. Vice-Presidents; B. B. Benas, B.A., LL.B., Chairman of the Council; B. Davis, B.A., Vice-Chairman for the North; Jacques Cohen, B.A., Vice-Chairman for the South; S. D. Isaacs, B.A., Treasurer; H. Harris, LL.B., Hon Secretary (29, Greenfield Street, London, E.1.); Miss R. Bendas, Hon. Assistant Secretary; Rev. Dr. A. Cohen, M.A., Chairman of the Education Committee; Miss Z. M. Isaacs, M.A., Magazine Editor; Miss H. Wolff, Representative for the Hebrew University Library; Messrs.

B. Davis, B.A., Director of the Summer School; R. V. Feldman, Editor of Literary publications; S. M. Lehrman, Registrar of Graduates' Roll; M. H. Fridjhon, B.Sc., Secretary for Ireland.

"The Place of Natural Science in the Jewish Revival."

On Monday morning, the 10th inst., Professor Dr. Selig Brodetsky delivered an address on "The Place of Natural Science in the Jewish Revival." Dr. Brodetsky said that the fundamental fault with Judaism nowadays was the neglect of many aspects of cultural life. The Conference of Ministers recently held was a revelation to him, in so far as so many ministers could deal in a statesmanlike manner with difficult subjects. But there were serious omissions which showed that the problems of the day were not fully understood. Present day Jewry was very poor in personalities to take an interest in Jewish life, although Jews produced many outstanding personalities for the world at large. Why should that state of affairs exist? The answer was two-fold; firstly Jews were liable to drift away through external forces of attraction; and, secondly, it was through the repulsive forces within the community. When young Jewish men became free to go out into the world and enter the universities, many of them went to Berlin to study modern subjects. These students not only met with opposition from the outside world who regarded them as aliens, but they also met with considerable opposition on the part of Orthodox Jews who maintained that becoming "Berlinchie" (student in Berlin) was equivalent to becoming a "Goy." That belief still existed in the mind of certain members of Jewry. It was based on the conviction that modern subjects were at variance with Jewish subjects. But the more dangerous view was the theory that politics, science and economics, had nothing to do with Judaism, and thus one frequently heard the statement "this man is a very pious Jew, but he swindles in business." The Jewish intellects were being driven out of the Jewish ranks, because Judaism did not cater for them. The fault with Judaism lay in its one-sidedness. The remedy was to include all kinds of activity in Jewish life. That could not be done in the Diaspora. The function of the Hebrew University ought to be to make Judaism complete.

"Jewish Education in Palestine."

A lecture on "Jewish Education in Palestine" was delivered by Mr. Maurice Simon, M.A., on Wednesday morning, the 12th inst. Miss H. Woolfe presided. Mr. Simon said that Jewish education in Palestine meant the education of Jewish children for all purposes, both secular and otherwise. Nearly all the Jewish children attended exclusively Jewish schools, and the language of instruction was Hebrew. The use of Hebrew was brought about by a practical necessity and a desire to foster the Jewish national spirit. There were three grades of school in Palestine—kindergartens, elementary, and secondary schools. The study of nature occupied an important place in these schools. The study of Arabic was also given great attention. The majority of the schools were under the control either of the Mizrachi or the General Zionist Organisation. The teachers turned out by the training colleges in countries neighbouring Palestine were in great demand, but, in his opinion, students trained at Jews' College were perhaps better suited for Jewish education in England. As regards the advanced schools, the Technicum in Haifa and the University in Jerusalem were institutions for which the country was not yet ripe, but which were gradually growing into it.

The following resolution was adopted:

That this meeting recommends the Education Committee to consider ways and means of establishing a system of scholarships in Palestine and the British Isles for Jewish students.

"The Place of Medicine in the Resettlement in Palestine."

On Thursday of last week, Dr. Lipkin, M.D., addressed the School on "The Place of Medicine in the Resettlement in Palestine." He said that few people give to medicine the place it deserved in modern science. Statisticians had advanced arguments to show that the survival of the Jewish people in the Diaspora, and the continuity in their race and numbers, were due to the wonderful way in which the principles of medicine had been woven into Jewish customs, observances, and religion. Malaria and trachoma, the lecturer stated, were the problems of Palestine to-day. Malaria was a ruinous deasease. A strict supervision of the water supply would remove the causes of many diseases, including ophthalmia. The utilisation of the active thermal springs, many of which were sulphurous, should help to lead the country to prosperity. Previously, people went to Palestine to die, but now they went there to live. The lecturer concluded by stating that housing and the care of the sick were both concerns of medicine, and that Palestine might yet become the garden of the world.

"Hebrew Literature and the Renascence."

Last Friday, a lecture was delivered by Mr. George J. Webber, LL.B., on "Hebrew Literature and the Renascence." Mr. H. Stone, LL.M., presided. The lecturer said that in the early fifties a book, entitled "Ahavath Zion," by Mappu, threw Jewish *Bachurim* at the *Yeshiboth* into an ecstasy. In this book Mappu portrayed the golden age of Judea, and must have appealed to the student of Hebrew literature as Gray and Wordsworth appealed to the students of English literature. This was followed by a book, entitled "Ashmath Shomerim," in which the author looked upon Jerusalem as a symbol of all that was good, Samaria as a symbol of all that was bad. Mappu was the first to awaken Jewish youth in the Ghettoes. In the sixties, there were two movements—the emancipation of the Jewish people by the acquisition of numerous rights, privileges, and concessions; and the Haskalah movement, which was aggressive rather than passive. The writers of the Haskalah were influenced by Russian realism, and perhaps the greatest of these was Yehudah Leib Gordon, who began his literary career with an historical poem. In the early seventies Lilienblum in his "Confessions" pointed out that Western culture was an illusion for the Jews as an ultimate aim, and Palestine only should be their goal. Smolensky, in founding the "Ha' Shahar," created a forum for Jewish writers of original articles in a nationalistic strain. Smolensky was followed by Ben Yehuda, who could be regarded as the worker in contrast with Smolensky as publicist. In 1887, Achad Ha'am in his "Lo Zu Ha'Derech," evolved a new theory of national revival which has dominated modern Zionism ever since. He looked upon Judaism as a system of life which each Jew worked out and made for himself. Byalik held the same position in Jewish revival as Yeats in the Irish revival. He was both a Ghettoist and an anti-Ghettoist. In conclusion, Mr. Webber said that Hebrew literature was the soil whence the plant of modern nationalism had sprung. Without the modern literature, Jewish intellectuals would not have been Zionists, and without it Zionism would have been a mere philanthropic rather than a cultural movement.

A debate in Hebrew was held last Friday. Mr. Janus Cohen, B.A., presided. Mr. Jacques Cohen, B.A., and the Rev. J. Israelstam, B.A., were the opening speakers on the motion that "Anti-Semitism is more Beneficial than Harmful to Jewry."

"The Renascence of Jewish Law."

Last Saturday afternoon a lecture on "The Renascence of Jewish Law," was delivered by Mr. Bertram B. Benas, B.A., LL.B. Dr. Henry Cohen presided. Mr. Benas said that the tendency to regard Law with fear, disfavour and often ridicule was a thoroughly un-Jewish attitude of mind, and was a striking illustration of the evil effects of assimilation from some other peoples. To the Jew the Law was regarded as the object of love, a precious possession and a perennial delight. The Jewish consciousness realised that Law was not merely a cold abstruse collection of propositions in Jurisprudence, was not merely, in other words, legalistic exclusively, but that it represented a vital force which lay at the foundations of nature, of human life and of all the expressions of human life, its ideals, emotions, and aspirations. It had often been thought that as the *Torah*, in its most comprehensive sense, included other than legal matters, strictly so called, the ascription of love of the Law to the Jew did not apply to Law in the European sense. This observation was no negation of his (the lecturer's) thesis because that thesis amounted to a contention that the Jew interwove his legal and general cultural consciousness so closely that there was no law without general culture and no general culture without Law. The Haggadic mind was never without the regulatory influence of the spirit of the Halacha, and the Halachic mind was never without the heartening geniality of the spirit of the Haggadah. The un-human envisagement of Law was a by-product of the worst traditions of the Roman Law which had enveloped and stifled a large portion of the Continent. England had been more fortunate. Whether the English Law was as much akin to the Mosaic Law, or to any large extent derived therefrom, as the early writers thought, was not the point for consideration. It was to be hoped that there would arise in Palestine a great school of Jewish Law which would interpret in terms of the modern knowledge of Law the spirit which the Jewish idea of Law evokes.

"Palestine in English Literature."

On Saturday evening Mr. H. Dagut, M.A., delivered a lecture on "Palestine in English Literature." Mr. Dagut compared the allusions in Shakespeare to Palestine, with those in Milton. He pointed out that Shakespeare's conception of Palestine corresponded more with modern ideas than did those of Milton. The lecturer explained the etymological development of the name Palestine, and showed by quotations from the leading English poets, how Palestine was not conceived by them as the future Land of Israel, but as the land of Israel's glorious past, which was over and done with, and the land hallowed by the associations of the New Testament. English poetry showed no trace of an image of Palestine as a possible future *Eretz Yisrael*.

"Jewish Music."

Miss M. Prail addressed the students on Sunday morning on "Jewish Music." Mr. J. Greenstein presided. The lecturer said that Jewish music was, at the present moment, unfortunately, *non est*. British music, forty years ago, had been unplaced among the music of the world, but now it took an important place. Jewish music still stood where British music was forty years ago. Non-liturgical Jewish music could not be said to exist, but Biblical and Talmudic melodies had influenced the whole of civilisation. Even in Biblical times there was in Jerusalem a school of music founded by David, whose music was not confined to religious uses. The typical Jewish melody was very simple, and capable of oral transmission. The suffering and persecuted Jew expressed his grief in music. It Italy, Jews tried to write music for synagogue use, and other pioneers had also tried to preserve the melodies, as, for instance, the "Shirim" of Idelson. The lecture was illustrated throughout by musical extracts.

Mr. B. B. Benas, Chairman of the Council, proposed a vote of thanks to the lecturer. He commended her felicity of expression. He questioned whether Palestine was going to provide them with the new Jewish music.

Dr. Henry Cohen said that he believed the true Jewish music would originate in Palestine with a man who would bring forth a school of music entirely Jewish, produced by his environment.

A lecture on "The Sources and Origins of our Orally Preserved Liturgical Melodies," was delivered by the Rev. I. Freeman on Sunday evening. Mr. Alexander Ostroff presided, and Mr. Bertram B. Benas, B.A., LL.B., was the accompanist. The lecturer said that their ancient ancestral melodies were antecedent to the period of systematic musical notation. Their ancestors possessed the art and inspiration but not the science. Although in early times music was a favourite art with Jews, incessant wars of successive ages impeded its progress, till it received an impulse from the prophetic school which was founded by Samuel. David and Solomon perfected and developed the music of the Temple. Mr. Freeman classified Jewish liturgical melodies into seven distinct groups.

The following resolution, proposed by Mr. Maurice Cohen, LL.B., and seconded by Mr. Bertram B. Benas, was unanimously adopted:

"That this meeting recommends the Executive of the Federation to constitute a Departmental Committee to develope the musical interests of the Federation and co-operate in advancing the knowledge and practice of Jewish music."

Last Monday morning a symposium on "Judaism and the Jewish Renascence" was held. Mr. Jacques Cohen, B.A., presided. The principal speakers were Rabbi Dr. Silverstone (Manchester), Miss B. Gudansky, B.A. (Dublin), Mr. H. L. Cohen (Edinburgh), and Mr. S. M. Lehrman, B.A. (Cambridge).

In the evening the proceedings of the Summer School terminated with a dance at the Palace. Presentations were made to Mr. B. Davis, B.A., the Rev. J. Israelstam, B.A., and to Miss Leah Goodman, B.Sc., by Mr. H. Dagut, M.A., on behalf of the Executive of the Inter-University Jewish Federation, and on behalf of the members of the Summer School. Mr. Dagut declared that the Summer School had now become an established institution in Anglo-Jewry, and was more and more fulfilling its twofold purpose of social amenities and educational advancement in all matters of Jewish interest.

Summer Camps.

JEWISH LADS' BRIGADE.

Of the nineteen persons forming the first Jewish Lads' Brigade camp, held at Deal in 1896, there were four survivors present at this year's camp of the London Regiment, at Birchington, namely, Colonel E. M. Halsted, Lieut.-Colonel E. M. Joseph, Regt. Sergt.-Major Toff, and Regt. Quarter-Master Sergt. Berly. That Colonel Halsted was able to acclaim this year's camp as the best in the Brigade's history, is a gratifying sign of the strength of the movement in its thirtieth year.

The site chosen for the camp, on the Rifle Range near Birchington, lent by the Kent Territorial Association, comprised a large stretch of level ground, and being on the cliff immediately abutting on the sea, was ideally situated. The numbers under canvas, which included a company of fifty from Liverpool, totalled slightly under 800 all ranks, constituting the highest figure yet reached since the war for the London Regimental Camp. The camp was fortunate in having Col. E. M. Halsted in command, with Lieut.-Col. E. M. Joseph as his second, and the presence of these two officers is eloquent of the fascination which the work has upon those who take part. Another gratifying feature was the presence of fifty officers, showing that the Brigade is now attracting a steady flow of helpers, a vital necessity for the maintenance and progress of the organisation.

The feeding of boys in camp is one of the most important factors towards their enjoyment of the most healthy of holidays. The accumulated experience of many years has enabled the feeding arrangements to be reduced to a routine, smooth working as a machine, but nevertheless the progressive spirit constantly at work bore fruit in several important improvements in this year's camp, resulting in conditions as near perfection as one expects or wants in camp life.

The general routine of the camp followed on normal lines. Reveille was at 6-15, prayer parade at 7, and then breakfast. After this meal an hour and a quarter was allowed for the "Battle of the Tents," the daily contest for superiority in bed-making and tent-cleaning. In addition to the many excellent individual tents, there was marked improvement in the standard all round, even the newer companies making a good showing. Hackney were particularly good, the whole of the company's tents losing only half a mark during the entire camp period. Commanding officer's parade from 9.15-10.30, comprised drill, physical training and games. All boys were compelled to bathe, unless exempted by the doctor—but passive resisters were this year notably few. A strong bathing picket looked after the safety of the boys; no bather was allowed to go beyond the picket outposts, and all were carefully watched in case of accident. After dinner the boys roamed at will until 9.30, the time of return to the Camp. The diversions of Birchington were soon exhausted, so that Margate, some four miles distant, formed the centre of attraction for most of those who wished to roam. Many, however, preferred to remain in Camp, particularly after the first couple of days, and for these ample provision was made for games. The ground in the afternoon resembled a huge cricket field, with oases of football, and a quiet corner for tennis. For those in Camp, tea was at 5.30, and supper at 8.15. At 9.45 "Last Post" was sounded, and "Lights Out" was at 10 o'clock.

A few companies had charabanc outings, and the camp choir "paid a visit" to Canterbury Cathedral, but most were content with the enjoyments near at hand.

Sports were held one afternoon, but as the annual athletic meeting had already been held in London, these were mostly enjoyed by the juniors in camp. The first of the usual two annual cricket matches between the 1st and 2nd Battalions was held, resulting in a win for the former after an interesting game. Exercise was provided for the officers, entertainment for the spectators, and work for the medical staff, by a football match between the officers and warrant officers, the former being defeated by 3-0.

Inspection day, held as usual on the second Friday in camp, was enjoyed more in retrospect than in anticipation. Whereas ordinarily the camp has to be very clean, on inspection day it must be superlatively clean, with everything at its brightest and best.

Col. Evelyn Wood, D.S.O., who conducted the inspection, travelled by a very early train from London in order that the inspection might be held sufficiently early to fit in with the usual bathing parade. Notwithstanding the earlier hour, a very large number of visitors was present, and all were visibly impressed and generous in their praise of what they saw. After the inspection, which included a march past in column and close column, and a display of physical training, the visitors went round the lines, inspecting tents, marquees, and other parts of the camp. The ladies were particularly interested in the stores, kitchen, and other domestic details, and were greatly struck by the cleanliness, order, and efficiency prevailing. Before leaving for London, Col. Wood addressed the boys, and his popularity with the Jewish Lads' Brigade was amply demonstrated.

The camp broke up on Sunday week, the members returning to London by special trains. Liverpool Company went to Camperdown House, where they were entertained to lunch, afterwards making a tour to places of interest in London before entraining for home in the evening.

The principal awards were:

Cup for best all-round senior company.—Underwood Street.
Cup for best all-round junior company.—Christian Street.
Cup for best kept tents and marquee.—Hackney Coy.
Adjutants' medals.—Sergt. M. Levy, Drum and Fife Band; Sergt. M. Woolf, Dalston Coy.
Quartermaster's medals.—C.Q.M.S. Fox, Free School Coy; L.-corpl. A. Art, Cadet M. Bader, Norwood Old Boys' Coy; Cadet Buckner, Underwood Street Coy.

BRADY STREET LADS' CLUB.

The club held its annual Summer Camp at Beltinge, near Herne Bay. The party consisted of nearly 100 boys accompanied by the managers, and the Camp was one of the most successful ever held by the club, due principally to the efforts of Mr. I. W. Goldberg, the Camp President, and Mr. Percy Jacobs, the Quartermaster. A cricket match was played between the managers and boys. A visit was paid to Canterbury to witness the cricket match between Kent and Hampshire. A party of officers and boys of the Jewish Lads' Brigade were entertained at the Camp. On the occasion of the Camp sports, the Brigade sent a band which played during the function.

The Call of Nature.

SERMON FOR THE WEEK.

Specially prepared for THE JEWISH CHRONICLE.

"But the Earth hath he given to the children of men."—Psalm cxv., 16.

The holiday season, though involving some natural slackness in communal activities, should not mark a cessation of religious influences. Spiritual incentives, that differ in character from those that meet us in the ordinary round of life, carry with them their own special opportunities, that may be of inestimable advantage. Nature offers us at this period of the year potent helps towards the soul's awakening. The student need not lament the smallness of his library at the countryside, while so much remains "still unread in the manuscripts of God." The grandeur of the mountains and the ocean, the beauty of the river and the field tell us in unfailing language of a beauty and a power, which from eternal springs may enter and may fill our hearts. The gladsome scene that opens out before our eyes may stir a chord of song within us, in harmony with nature and in unity with nature's God. "God renews daily the work of the Creation." We see the progress of this re-creation manifesting itself—the opening buds, the changing scenes, the ebb and flow of tides—God re-creating his world. And watching, we find surging within our hearts also the desire to re-create; to open some new window in our soul, to change our view of things, to note some new tide in our life, that had not been revealed to us before.

Now is the time of recreation—the time to re-create, to see the world in its ever-changing garment as from a new angle of vision. The whirl of machinery can cease for a while, and give place to a revolution of thought. The workers released from their common tasks can become weavers of dreams and visions. From valley and hill, from sea and sky there comes an echo of the eternal message, that beauty is a reflection of the goodness of the Creator, and truth the mirror of his ways. The eye of the materialist has not seen the vision, nor hath his ear heard it. To him it is nothing but the wind blowing the dust whither it listeth. To the religionist it is deep calling unto deep, the spirit of the Lord moving over the waters, helping a man to rise and shake himself from the dust that chokes the soul, and clothe himself with the bright raiment of faith, brighter than the pageant of nature, that opens out before his eyes. So "is the field joyful and all that is therein, and the trees of the forest rejoice." Thus is "light sown for the righteous and gladness for the upright in heart." The appeal to nature has sometimes been deprecated from fear of an approach to Paganism to that blind worship of natural forces that forgot the testimony they bear to nature's God. Judaism does not share this fear. It uses natural phenomena as its most powerful argument. The Bible opens with the great epic of creation, and by a simple record of the marvels of the world lays the foundations of our faith in the omnipotence of the Divine Creator. From chaos, life; and out of darkness, light.

So on the invisible tide of God's life, human life is carried forward towards its far-off destiny. So in the clear shining light shed by faith, men rise from dark valleys and reach the mountain tops. Our early ancestors were men who lived in closest touch with nature, and learned its secrets, in speech echoing from day to day, and knowledge displayed from night to night—secrets of eternal truths and of God's dealings with the hearts of men. Abraham, watching the uncountable stars, and learning of the destines of his race. Isaac, meditating in fields at eventime, and Jacob wrestling with the angel of the night. Moses, standing barefoot before the little bush that in the wilderness he found afire with God, or spending days upon the mountain, that he might bring thence the Covenant of Heaven. David, sitting with his flocks in green pastures and by still waters, or letting the Divine Shepherd lead *him* in paths of righteousness for his name's sake. Ezekiel, by the river-side, seeing visions of God, or down in the dark valley, telling of the resurrection of dead bones, and the pouring of a new spirit into hopeless hearts. Nature's wondrous call never missed the ears of these leaders of our people, nor did its picture fade before the Seers of our race. They saw its meaning, and they found its message and transmitted it for the betterment of the world. May we not also in the perfectly legitimate search for health of body and of mind, that takes us to the countryside, seek also for the influences, that shall make our souls healthier, our hearts purer, and our spirit more fitting to take up God's work, when we once again come back refreshed? True, we must keep our eyes open and our hearts attentive, lest we return as weary as we came, missing the blessings, that nature has to give. "The Earth hath he given to the children of men"; not alone as the source of wealth or the place of toil, but full of fruit and flowers, that we may gather if we will fruit and flower imperishable, that may flourish and blossom in our hearts. "The whole earth is full of His glory." In the recognition of its rich and inexhaustible treasures God may be as truly honoured, as fitly worshipped, as in any house of prayer. Some fresh image of the beautiful, retained within the mind, some noble impression deepened in the soul, some impulse gained towards high ideals, all these may be ours in quiet contact with the handiwork of God. In such an hour we can divest ourselves of much of the artificiality that frequently surrounds our lives, and give full play to those yearnings of the soul that are more in consonance with nature's message.

Thus does religion find in nature a fitting medium for the achievement of its high purposes. So we may return to our round of toil and labour, rejoicing, if we have not come back empty handed. Bringing something of the freshness of the countryside into the busy town; but bringing something more lasting still—the gentle influences that surrounded us in the free air of Heaven, the new vision that came to us in the open field, the sense of the goodness of God, who made everything beautiful in its season. Bringing with us also a new desire to spread the knowledge of these things on "the Earth that he hath given to the children of men."

THE LETTERS OF BENAMMI.

CCCIV.—Notes on the Sabbath.

My Dear Cousin,

"There is not any city of the Greeks, nor any of the Barbarians, nor any nation whatsoever, where our custom of resting on the seventh day hath not come." So wrote Josephus, and he wrote truer than he thought. There is no doubt that the Jews, by reason of their adoption of the Sabbath, have rendered to mankind a service of great magnitude. Though Christians have adopted Sunday as the day of rest, the seventh day is still called *Sabato* in Italian, *Sabado* in Spanish, and *Samedi* in French. Though Mahomet chose Friday, and Mani, the founder of the Manichæan sect, Thursday for the official day of rest, it was still the seventh day that was chosen.

Why the seventh day? James Ussher, the Primate of Ireland, set forth in the year 1650 that it was on Sunday morning, the 23rd October, 4004 B.C., that God Almighty said, "Let there be light." The Archbishop's calculations may have served in their time, but they no longer serve, and other explanations have been vouchsafed. It has been pointed out that in hot climates nomads can only travel by night. Therefore they watch the moon with great solicitude, and their days commence at even. It seems extraordinary that among Jews, Arabs, Gauls, and the Germanic tribes, the day should have begun on the previous evening, and that among the last two-named peoples, festivities should have been celebrated at night. There is the suggestion, then, that the reason why the seventh day was chosen as the day of rest was that it was mystically connected with the movements of the moon. A close enquiry into this explanation will not altogether satisfy the critical mind. These may perhaps find refuge in the historic fact that the Jews took over the seventh-day Sabbath, at least in its skeleton form (if we may put it so), from the ancient Babylonians.

Readers of the Decalogue in the two versions in Exodus and Deuteronomy will have been struck by the different reasons assigned for observing the Sabbath. In Exodus the Jews were told to rest because God Himself rested on the seventh day from all His labours. In the Campo Santo in Pisa and in many other churches, art has depicted the magnificent sight of the Almighty resting from His labours, in the circle of His angels and ministers. There is something grand in the idea that Sabbath rest among men is but a shadow of the Divine Rest, and that the working week is a shadow of the Week of Creation. But quite a different reason is assigned for the Sabbath in the version of the Commandments in Deuteronomy. There the Jews were commanded to rest on the Sabbath that their manservants and their maidservants may find rest. The appeal of so splendid a humanitarian institution was driven home by reference to the fact that the Jews themselves knew what it was to be slaves, seeing that they had been slaves in the land of Egypt.

A Dutch scholar, Professor Dirks Eerdmans, of Leyden, recently put forward a suggestion in regard to the work on the Sabbath, which is interesting. Holy Writ declares that anyone who works on the Sabbath day shall be put to death, and that on the Sabbath no fire must be kindled. It seems strange that just the kindling of a fire should be especially forbidden. Was it because it was difficult to kindle a fire? Or was there some other special reason for prohibiting fire-making on the Sabbath? Professor Eerdmans brings this particular ordinance into relation with the story of the man who was found gathering sticks on the Sabbath day and who was stoned in consequence. He suggests that the institution of the Sabbath must first have arisen among the people for whom the kindling of fire was labour *par excellence*. His theory is simple. Moses was indebted to Jethro, his father-in-law, for many a proposal which proved of value. Jethro was the head of the tribe of the Kenites, and the Kenites, it would seem, were smiths who worked iron and brass. It is reasonable to suppose that smiths would regard the kindling of fire as the principal sort of work, and that on the day when they rested, they would abhor the making of a fire more than all things else. But why should the smiths rest on the seventh day? The answer is that the seventh day was the day of Saturn—Saturday in fact—and so potent was the influence of this God that it was felt in ancient times that he would best be appeased by not working on his day. So it came about that the Kenites, who were mainly smiths, did no work on Saturn's day, that is to say, they did not kindle fires; and it was from this, so Professor Eerdmans suggests, that Moses got the idea of the Sabbath.

The evidence of Professor Eerdmans is not very convincing, but his theory is none the less of interest. There can be no doubt, however, that when the Babylonian exile came upon the Jews, and it was necessary in order to consolidate their individuality to provide the people with certain distinct ceremonials, the Sabbath became one of the mighty forces for the conservation of Judaism. The Sabbath became a subject for thought and discussion among those who guided the religious and national life. Minute rules were laid down for its observance, and out of the simple ordinance not to work on the Sabbath day, the Rabbis of the Talmud elaborated a vast structure of prohibitions. Thirty-nine were principal kinds of work (אב מלכות) and each of these thirty-nine had a number of subsidiary kinds of work or "offspring" (תולדות), deduced from the principals. It may be of interest to set down a number of prohibited sorts of work. The Jew was forbidden on the Sabbath day to:

Plough.	Sow.	Harvest.
Bind sheaves.	Gather fruits.	Water a garden.
Prune trees.	Thresh.	Winnow.
Sieve.	Grind.	Knead.
Bake.	Cook.	Roast.
Cut his nails.	Shear sheep.	Bleach.
Spin.	Make a knot.	Undo a knot.
Hunt.	Slaughter an animal.	Write.
Erase.	Build.	Light a candle.
Extinguish a candle.	Carry.	Sew.

The list is formidable enough; its elaborations are still more so. By deduction, you were not allowed to pick up fruit from the ground lest it may have fallen from the tree on the Sabbath day. Girls were forbidden to plait their hair. It was not permissible to remove snow or dust from black garments. Since building was one of the main sorts of work which fell under the ban, to make a tent was a derivative sort of work; and since by putting up an umbrella you make a tent, it followed that you must not put up an umbrella. But as there would be no use in carrying an umbrella unless you were able to put it up in case of need, therefore you might not carry an umbrella at all. The same applies to a handkerchief. If it is loose in your pocket, you are guilty of a breach of one of the kinds of labour prohibited on the Sabbath. If you sew it temporarily to your sleeve and thereby make it part of your clothing, manifestly you may carry it. Strictly observant Jews in many parts of Europe may still be seen on the Sabbath day using for their noses a handkerchief which is attached to their garments. So with keys. You may not carry keys in your pocket on the Sabbath day. But if by means of a piece of string you can make a peculiar kind of circlet of which the key forms part, then the work becomes permissible.

Here I am reminded of a passage in one of Addison's papers, in which the "devout" reply of Acosta to Limborch is quoted. It is in these terms: "There are not duties enough in the essential parts of the law for a zealous and active obedience. We have therefore enlarged the sphere of our duty and made many things which are in themselves indifferent, a part of our religion, that we have more occasions of showing our love to god, and in all the circumstances of life be doing something to please Him."

In Eastern Europe many of the minute Sabbath regulations are observed in the letter, and yet the Sabbath, even in those parts, does not cease to have a spiritual side. The special Sabbath songs, the special Sabbath restfulness, the special clothes and the special meals, all contribute to bring about that marvellous spirit of Sabbath joy which is as precious as it is rare. For rest alone, the world owes a debt of gratitude to the Jew. Only recently we have been told by doctors, who ought to know, that there is too much haste in modern life. The Jew, on the Sabbath at any rate, rests himself and makes it possible for his dependents to rest likewise. One of our foremost economists has written: "Some time free from fatigue and free from work are necessary conditions of a high standard of life."

Your loving cousin,

Benammi.

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The Problem of Suffering.

From Mr. Joseph Porton.

To the Editor of The Jewish Chronicle.

Sir,—From times immemorial, man's mind was troubled in fixing anything like rules, in accordance with which rewards and punishments are distributed in this world. Moses said: "Make me, I beseech Thee, to know Thy ways." The Psalmist said: "For I was envious of the foolish when I saw the prosperity of the wicked." Jeremiah said: "Wherefore doth the way of the wicked prosper?" To remove these inconsistencies, our sages advanced the theory that the affliction of the righteous is to purge and purify them from their iniquities in order that they may inherit eternal bliss in the world to come; and the prosperity of the wicked is to reward them on earth for their good deeds, in order to exclude them from the world to come. Consequently, suffering was considered a Godsend, and man was thus obliged to be thankful for a misfortune as well as for a good fortune חייב אדם לברך על הרעה כשם שמברך על הטובה. Suffering is for our refinement and improvement. The word יסורים is derived from יסור "to correct." "Why is Israel compared to an olive?" Ask our sages "to indicate that as the olive does not yield oil unless it is trodden and hard pressed, so does Israel become good under the force of oppression. (Mnoches, 53, i.)

"Benammi," in quoting Ezekiel's teaching "the soul that sinneth it shall die" despairingly asks: "Is punishment the right thought to associate with a loving God?" and he recalls Omar's appeal: "Man's forgiveness give—and take!" More careful reading would soon convince him, that our all-merciful Father has always dispensed forgiveness. Did not Ezekiel himself admit that, when he said: אמר אלידם חי אני נאם אדני ה' אם אחפץ במות חרשע כי אם בשובו מדרכו וחיה "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live?" (Ezekiel xxxiii, 11). Those words found a refrain in the *Yom Kippur Amidah*.

The following epigram in *Talmud Yerushalmi* concerning punishment is of interest:

שאלו לחכמה, חוטא מהו עונשו? אמרה להם, חטאים תרדף רעה.
שאלו לנביאה, חוטא מהו עונשו? אמרה להם, הנפש החוטאת היא תמות.
שאלו לקדושא בריך הוא, חוטא מהו עונשו? אמר להם, ישוב ויתכפר לו.

Wisdom was asked: "What should a sinner's punishment be?" and her answer was: "Evil pursueth sinners" (a criminal is sufficiently punished by the torment of his guilty consciousness). Prophecy was then asked. "What should a sinner's punishment be?" and her answer was: "The soul that sinneth, it shall die" (a criminal must meet his proper penalty). The *Holy One*, blessed be, was finally asked: "What should a sinner's punishment be?" and the answer given by Him was: "Let him repent and he will be forgiven!" We have epigrammatically expressed, I venture to think, views about which modern thinkers are sometimes at variance.

Faithfully yours,

Joseph Porton.

7, Louis Street, Leeds.

THE

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JEWISH CONTACTS.

By Louis Golding.

We Jews are accustomed to strange meetings. We give a silken side-glance out of our Rolls Royce window and find something disturbingly familiar in the way that the masked ex-officer in the gutter is playing with the matchbox he is trying to sell. Hasn't he forgotten himself for a moment? Where are his wits wandering? He is reversing the matchbox as if it were an *esrog*. And didn't you ever hear the tale of the Italian Cardinal and the Spanish Bishop meeting in the Vatican for the first time? Excellent reports had come through to Rome of the Spaniard's zeal in the faith. There was every chance of his promotion to the Red Hat. It was evening, and the two dignitaries were strolling from opposite directions in the Corridor of the Maps, where they met for the first time. Nobody will ever know what impulse brought the words "*Shalom Aleichem*" to the Italian's lips, and we can only guess just why the Spaniard replied, "*Aleichem Shalom*." History only records that the Spanish Bishop got the coveted Hat a month or two later. A cynical story, of course, but then we have had a rather tangled history.

For my own part I found the meeting in Salonica strange enough for my less sensational tastes. It was during the war and the first evening of Passover. We all got leave from our respective units to attend a service directed by the Grand Rabbi of Salonica—Greek Highlanders, English insurance-agents, French bankers, Russian maize-merchants, Serbian pedlars, even a few Bulgarian wood-cutters, prisoners on parole. We were all Jewish soldiers. The situation lacked the element of surprise, yet it was fantastic enough.

But on my late wanderings in Greece I was concerned in such incredible contacts of Jew with Jew that I could not help being profoundly sorry for the members of all other races, to whom such experiences, or anything remotely resembling them, may not happen. Can you conceive a Christian Scientist or a Plymouth Brother suddenly becoming aware that another gentleman is a Plymouth Brother or a Christian Scientist, and deeming that the world's foundations are toppling, so wild and visionary it is?

I will not tell you about the pale lad from Dedeagatch travelling steerage on the boat that coasted the Gulf of Corinth, and I will no more than mention the little Greek murderer I met at a port in Epirus; how we coasted together among the Ionian Islands from Leucadia to Ithaca, from Ithaca to Cephalonia; how he told me with infinite indignation that they had kept him in prison in Albania for two-and-a-half years for no more serious a crime than murdering an Albanian sergeant. I still remember the earnest courtesy with which he bade me go ashore with him at the little port which was the goal of his journey, and how he said he had taken a great fancy to me, and couldn't we go tramping together over the mountains for a few days. I remembered the Albanian sergeant, and declared sorrowfully I had other engagements. Whereupon he produced his card, and said that if ever I wanted to do business in hand-woven rugs, native cheeses or cattle in gross he was the man. His name was Lévi.

It was that strange night in Andritsaena that obsesses my imagination. I have known it a proud thing to be a Jew, a sorrowful thing, embarrassing, intoxicating—but never till that night did I know what a mythological romance it is.

There is nothing Judaic about Andritsaena, nothing Hellenic. It is an eagle's nest among cities, lost among the high mountains of the Peloponese. Century has succeeded century elsewhere in the world, but this city still lies ineradicable at the heart of the middle ages. It is forgotten. The world has passed it by. The ravens circle slowly over it. The sheep drift timelessly along its barren pastures.

Now everywhere in Greece the stranger is received with a hospitality to which no other country in the world offers any parallel. To find anything resembling it he must go back to the customs of the Classical Greeks or the Biblical Jews. In no city or village that I visited was there not someone to take me in hand, give me food if I arrived hungry, give me drink whether I was thirsty or not, and make it his business to entertain me. It was an owner of many sheep who took me in hand in Andritsaena, who wore a white kilted skirt when I first met him and held a great shepherd's crook in his hand. I met him on the mountain path with another shepherd, and when I appeared they talked to each other in undertones. Whilst I was making up my mind whether they would both rob and murder me, or merely rob me, the shepherd approached me, and asked was I tired. He said it with so much kindness that my suspicion left me, and before long I found myself pleasantly in his charge. Later in the day he appeared in ordinary trousers and in the company of his small son. I really should have known at once, the moment I set eyes on that small son. I have met that small son before. I have eaten salted herrings in his company. I have played nuts with him. But the revelation was reserved for that fiercely dramatic moment, two hours later, in the café that looked out upon the serried mountains hurling the sunset fires from peak to peak.

The great attraction of the evening was a Turkish minstrel, who wandered from village to village throughout Greece singing to his guitar. Now it is to be expected that Turks are not popular these days in Greece. A particular odium surrounds them. The Greeks do not find it easy to forget the monstrous outrage of Smyrna. But this particular Turk had won the suffrages of these people by espousing a Greek maiden and repudiating Mohamet. He had (as they expressed it with a confusion of b's and v's common to Greeks who speak English) "made a vaptice." He sat on a platform in the righthand corner of the café, as fierce a bewhiskered Turk as my patron was a blue-eyed Greek shepherd. Gradually the shepherds and goatherds filled the place. Dusk fell upon us. The landlord brought us each our favourite hookah from the rail where it hung upon the wall. Carefully we placed the lit cinder in the stuffed bowls of our pipes and drew the smoke through the bubbling water. Bottle after bottle of wine, the harsh resinated wine of Greece, was laid before us. It was Easter, and we peeled the scarlet-dyed Easter eggs, and mixed mustard and salt and pepper to eat with them.

And strange song after song mourned that Turkish minstrel to his guitar—now a Persian song of bulbuls and roses; now a harsh Arab song of deserts and the sword. Then it was a pretty tale of Greek peasants courting; then a Kurdish mother crooning to her child. Now he suspended the twanging of his strings, and crouching over the instrument, he lifted his face to the invisible roof and howled like a jackal. Wild and lost he seemed, uprooted. A strange unease communicated itself to us all. The sunset was quenched upon the vast bulk of Mount Erymanthus. There was no warmth in the world.

There was a silence. It seemed that the power of song was gone from him. Then suddenly the strings shuddered into life, desperately, joyfully. His voice was soaring through smoke and darkness. He had found joy. His heart was at home. For my own part, when I realized how immortally familiar to me the music and words were, it seemed I must be struck dumb for ever. In this place, in this fortress of the middle ages, engirdled by the mountains of classic Greece . . . . it was not merely grotesque. It was not true.

But it was. And only when I made out that the heads of the peasants near me were all turned curiously in my direction did I realize that I, too, was singing to the twang of his guitar. And then I was conscious that not only two voices were engaged upon the song, the voices of Turkish minstrel and English writer. There was a third, as lusty as ours—and it was the voice of the blue-eyed Greek peasant. Together we chanted gloriously the battle chant of Chanukah:—

"*Mo-ouz tsur yehshuosee: Lechoh no-eh lehshahbe-ach . . .*"

Diverse had our wanderings been, each of us in a greater or lesser degree had betrayed our heritage. But we proclaimed it then, in the darkness, with the moon rising over Hellas and the owl hooting in her hills. We proclaimed Zion. We sang as if we were children again, each in the ghetto out of which we had wandered. The candles flickered in the seven-branched lamp again. The men from the Greek mountains listened and wondered what strange spirit was this that had seized us, that we sang so proudly, but there was heartache in our voices . . .

PHILO AND POGROMS.

By Miss B. Z. Lask.

It is as an apologist writer and the personification of the influence of Hellenism on Judaism that Philo Judæus is popularly known. As the creator of the "Logos" his theological writings have much bearing on early Christianity. Seeing Christian sentiments in him, Philo's works were preserved by the Church Fathers.

But a part of Philo's writings hardly known in comparison with his apologetics is that which deals with the Alexandrian Jewry of his time; and is of real historical value and interest alike to the scholar and lover of Jewish history. His two works, "Against Flaccus," and "A Treatise on the Virtues and Offices of Ambassadors, addressed to Caius," are always disposed of by a few lines in text-books; and hardly referred to by lecturers, who, devoting all attention to Philo the Philosopher, forget that one must know the man to understand the philosopher. It is intended in this essay to dwell on Philo as an aid to Jewish National history.

Philo Judæus was born of wealthy Jewish parents in Alexandria about the year 20 B.C. The Alexandria of his time consisted of five divisions, each named after one of the first five letters of the alphabet. Two of these divisions were exclusively Jewish—perhaps the first authentic Ghetto—but Jews were to be found dwelling in the other three divisions also. The rest of Egypt was thickly inhabited by Jews. Philo mentions the number as more than a million men. Despite their peaceful manner the natives were jealous of, and hated, the Jews. Wise governorship kept the animosity within the bounds of order and law; but under Flaccus in 38 A.D. full play was given to the fury of the mob against the Jews of Alexandria, which was the town most thickly populated by the Jews.

In full truth history repeats itself: Were it not that the names and districts mentioned in "Against Flaccus" were unfamiliar one might imagine that one was reading of a modern pogrom instigated by governmental bureaucracy.

The direct cause of the pogrom of 38 A.D.—to give the modern name for the massacre of Jews by non-Jews—was the arrival of the Jewish king Agrippa, grandson of Herod. Returning from a visit to the new Emperor Caius in Rome, he, to avoid ostentatious ceremony, arrived in Alexandria at night. His modest arrival aroused the indignation of the natives, who, anxious for the merest pretext to show their enmity towards the Jews, seized this as an opportunity.

In mockery of Agrippa's arrival, the leaders of the mob took an imbecile, named Carabbas, who roamed the streets naked and the sport of all, and led him to the gymnasium, the public meeting-place. Seating him on a chair they placed a flattened leaf of papyrus on his head as a crown; a doormat around his body as a cloak; and as a sceptre a twig of papyrus in his hand. The mob made merry, shouting and calling him "Maris," the Syrian word for king—this in direct reference to Agrippa, who was born in Syria.

The mock coronation was the spark that enkindled the fire. The mob, seeing that the Governor of Egypt, Aulus Avilius Flaccus, made no attempt to restrain its ribaldry, gave itself up to every form of unlawfulness against the Jews—the butt of all that is retrogressive. The mob flocked to the theatre, and demanded the erection of images in the synagogues, which at that time were many and scattered in all parts of the city.

Flaccus made no attempt to restrain the mob. Rather did he add fuel to the raging fire: "Flaccus issued a notice in which he called us foreigners and aliens; without giving us an opportunity of being heard in our own defence, but condemning us without trial."*

No further encouragement was needed by the mob. All Jews were driven into one narrow division of the city; and so great were the numbers that some were dispersed on the sea-shore and others among the tombs. The populace revelled in plunder and booty, while the Jews were massacred by fire and sword. Any record of a modern pogrom gives one the same details of ill-treatment to the Jews as does Philo's "Against Flaccus."

With a perverted sense of justice, Flaccus arrested thirty-eight members of the Jewish Council of Elders, elected by the Emperor Augustus to manage Jewish affairs. These old men were dragged bound through the streets to the theatre, scourged by whips used for the meanest offenders. The Jewish houses were ransacked for weapons, even to the inmost recesses—the apartments of the women.

Complaints of ill-treatment were made by the Jews to King Agrippa, who forwarded the notices to Caius. That worthy monarch, none too fond of Flaccus, who represented the old order that he had overthrown, sent Bassus, a centurion, to capture the Egyptian governor. It was at the time of the Feast of Tabernacles that Flaccus was taken captive. The hymn of praise sung by the Jews on the downfall of the arch-enemy is typically Jewish in spirit: "We are not delighted, O Master, at the punishment of our enemy, being taught by the sacred laws to submit to all the vicissitudes of human life; but we justly give thanks to Thee who hast had mercy and compassion upon us, and Who hast thus relieved our continual and incessant oppression."*

The Jewish compassion for and toleration of the fallen foe was not shown by the civilized Romans. After a rough sea-crossing to Italy, Flaccus, who was full of repentance and ill-forebodings on the journey, was accused of disloyalty by his erstwhile boon companions. In times of trouble one can see who is a true friend. The pity is that trouble should be the fire of proof. Flaccus' end was a miserable one. Captured by the soliders of Caius, who had been sent for that purpose to the island of Andros, he saw his own grave dug, and, struggling to escape from his captors, Flaccus was torn limb from limb. Thus did Philo comment: "Such was the end of Flaccus, who suffered thus, being made the most manifest evidence that the nation of the Jews is not left destitute of the providential assistance of God."†

With the death of Flaccus troubles did not cease for the Jews. Caius Caligula, whose reign had opened so promisingly for all, "a veritable golden age," feeling his throne secure after a few murders, gave himself up to every form of licence. He bethought him of this very fine argument to have himself declared and worshipped as a god: "For as the cowherds, goatherds and shepherds are neither oxen, nor goats, nor sheep, but men who have received a more excellent portion and admirable formation of mind and body, so in the same manner is it fitting that I who am the leader of the most excellent of all herds, namely, the race of mankind, should be considered as a being of superior nature and not merely human, but as one who has received a greater and more holy portion."‡

Learning of this wonderful argument, the people of his dominions worshipped Caius, first as a demi-god-Hercules or Bacchus, then later as a full-blown deity, Mercury, Apollo—it depended on the clothes he donned for the occasion. If first as a demi-god, then a full-blown god, why not later the very chief god himself? All worshipped him—all save the Jews; and these stiff-necked sons of Abraham he treated, as a result, with special aversion. We know what such aversions mean. Our history by mere repetition throughout the ages leads us to expect what did actually happen—pogroms!

The Egyptians bore the Jews little love. This time the pogrom was far more severe than the one during the governorship of Flaccus. Again, all the Jews were driven into the narrow quarter of the city. Anyone who attempted to escape was mobbed, houses were pillaged, furniture burned, men maltreated, and women——! Organised companies of hooligans would wait on the quays for the landing of Jewish merchantmen, who at the time must have been very numerous. After despoiling the ships of the cargo, the mob would burn the owners alive, using various parts of the ship as fuel. Jewish blood flowed freely. And if it sufficed not to massacre the living, the dead were desecrated too.

The governor, as is usual in such cases, was heedless. In the midst of his not wanting to know aught that happened—enquiries must not be provoked—most of the synagogues in Alexandria were destroyed. Those that escaped destruction were defiled by the erection of images of Caius. In the greatest and most magnificent synagogue a bronze statue of the emperor borne on a four-horse chariot was erected.

A Jewish deputation with Philo at the head—"I was accounted to be possessed of superior prudence, both on account of my age and my education and general information"*—was sent from Alexandria to present a petition to Caius. It is pitiful to think of the profusion of petitions strewing the path of Jewish history! Caius put off the deputation by politely informing the members that he, personally, would listen to what they had to say at the first favourable opportunity. But the time passed without an audience.

While awaiting an audience with the emperor a scene was enacted which, though nearly two thousand years old, stirs the old national consciousness within us: "For we had come from Rome . . . attending upon Caius . . . And while we were anxiously considering his attentions, for we were continually expecting to be summoned, a man arrived with bloodshot eyes, and looking very much troubled, out of breath and palpitating, and leading us away to a little distance from the rest (for there were several persons near), he said: 'Have you heard the news?' And then when he was about to tell us what it was, he stopped, because of the abundance of tears that choked his utterance. And beginning again, he was a second and a third time stopped in the same manner. And we, seeing this, were much alarmed and agitated by suspense, and entreated him to tell us what the circumstance was on account of which he said that he had come; for he could not have come merely to weep before so many witnesses. 'If then,' said we, 'you have any real cause for tears, do not keep your grief to yourself; *we have been long ago well-accustomed to misfortune.*' And he with difficulty, sobbing aloud and in a broken voice, spoke as follows: 'Our temple is destroyed! Caius has ordered a colossal statue of himself to be erected in the Holy of Holies having his own name inscribed upon it with the title of Jupiter!' And while we were all struck dumb with astonishment and terror at what he had told us, and stood still deprived of all motion, others arrived bearing the same sad tale. And then we all retired and shut ourselves up together, and bewailed our individual and common miseries."†

The messenger had come direct from the Holy Land to meet the deputation, and inform them of the course events had taken there. Not only in Alexandria was idolatry forcibly proposed to the Jews, but in the Holy Land too. Not directly by Caius, but indirectly by his companions and officials, who playing on his vanity by flattering allusions to his divinity (!) roused in him hatred for the Jews. In Jamnia, a sea-port town, an altar had been erected to Caius, which the Jews in their fiery religious zeal had pulled down. The tax collector, Capito by name, wishing to ward off inquiry into the regularity of his exercise of his duties, had been instrumental in the erection of the altar, foreseeing the attitude that the Jews would take. He was most conscientious in bringing the occurrence to the notice of the emperor—and was helped by a former slave, and an actor, royal favourites—all stoking the fire of Jewish persecution. Caius ordered a statue of himself, gilt all over, to be erected in the Temple in Jerusalem, commanding Petronius, governor of Syria, to escort it with half his army to its place of erection.

The order caused consternation among the Jews outside the Holy Land, for, though they were widely scattered in all the fertile and prosperous countries in Europe and Asia, Jerusalem was looked upon as the mother-city, as containing the Temple. All

* "Against Flaccus," chap. VIII.

* *Ibid.*, Chap. 11.
† *Ibid.*, Chap. 21.
‡ "On the Virtues and Offices of Ambassadors, addressed to Caius," Chap. XI.

* *Ibid.*, Chap. 28.
† *Ibid.*, Chap. 29.

the Jewish communities outside Palestine sent money and first fruits to the Temple. It was the Temple that represented the unity of Israel. The very suggestion of its defilement, and Jewry forgot its quarrels, and, touched to the core, united to stem the flood of its religious and national destruction.

It is with a glow of tenderness that a Jew writes of one who, irrespective of creed and race, has done or attempted good to the Jews. Petronius, of blessed memory, understood the Jewish character, and sought by all in his power to mitigate the order. To gain time he gave the making of the statue into the hands of the most skilful artists of Phœnicia, with instructions not to hurry over it, for on no account was it to be spoiled.

Petronius acted the part of pacifier. He sent for the Jewish priests and elders, and advised them to save all trouble by consenting to the emperor's decree. But said the staunch sons of Aaron: "We who were formerly very fortunate have now advanced through many events to an exceeding old age that we might at last behold what no one of our ancestors ever saw—with what eyes can we endure to look upon these things? Let them rather be torn out, and let our miserable lives and our afflicted existence be put an end to, before we behold such an evil as this; such an intolerable spectacle which it is impious to hear of, or to conceive."*

The desecration of the Temple! All Israel were brethren at the suggestion of such heresy. A wailing procession. A veritable army of Jews went from out of the Holy Land to Phœnicia to petition Petronius. A multitude darkened the horizon as the people came nearer and nearer to the Governor of Syria. The guards thought it was a large army come for war, and wished to prepare for battle. But it was no army seeking war. 'Twas a multitude of Jews come to beg for peace and freedom in which to observe their own laws. They marched in six divisions: Firstly, old men; secondly, men in their prime; then youths; followed by matrons; then women in their prime; and finally virgins in the rear. Weeping and with doleful lamentation they approached Petronius. Before him they fell to the ground in an attitude of supplication. The air vibrated with the sound of weeping for some minutes after they had been quietened by Petronius, who bade them rise. They arose, and put their hands behind their backs to show their submission and peaceful intentions. The leader, an old man, addressed the Governor thus: "We have now left our cities, we have abandoned our homes and our possessions, we will cheerfully contribute to you all our furniture, all our cattle, and all our treasure, everything in short, which belongs to us, as a willing booty. . . . We only ask one thing instead . . . that no innovations may take place in respect of our temple, but that it may be kept such as we have received it from our fathers and our forefathers. And if we cannot prevail with you in this, then we offer up ourselves for destruction, that we may not live to behold a calamity more terrible and grievous than death. We hear that great forces . . . are being prepared against us, if we oppose the erection and dedication of this statue. No one is so mad as, when he is a slave, to oppose his master. We willingly submit ourselves to be put to death . . . but what need is there for an army? We ourselves, admirable priests for the purpose, will begin the sacrifice, bringing to the temple our wives, and slaying our wives, bringing our brothers and sisters, and becoming fratricides, bringing our sons and daughters . . . and becoming infanticides. . . . Then, standing in the middle of our victims, having bathed ourselves deeply in the blood of our kinsfolk, we will mingle our own blood with it, slaughtering ourselves upon their bodies."*

The humanity of Petronius was evoked. He urged the modellers not to hurry over, but to perfect the statue of Caius. He advised the Jews against sending an embassy to the emperor. With a feeling of reverence I write of Petronius, for not only did he pacify the Jews, but he attempted to neutralise the animosity and enmity of Caius. He sent him a letter saying that the delay in the completion of the statue was due to the special preparation used to emphasise its magnificence; and incidentally added that as it was near harvest time, the most important season of the year for the agricultural Jews, it would be best to leave them unmolested.

Though incensed with the letter Caius sent a diplomatic and neutral reply, with the mental reservation that when Petronius came to Rome he (Caius) would have his revenge.

But Jewry did not rest. King Agrippa arrived in Rome. He was entertained by Caius, who, during the banquet, said little beyond hurling invectives at the Jews. The root of the trouble is evident when Caius says: "The only nation of men upon the whole face of the earth by whom Caius is not esteemed as a God."

Agrippa, though brought up in Rome and a great friend of Caius, to whom he owed his kingdom, had yet the blood of the Maccabeans flowing in his veins. Though confined to bed after hearing Caius's harangue against the Jews, he sent a lengthy petition to Caius. In it he shows the goodness of the former emperors to the Jews, and the loyalty of that nation to the Empire.

Caius, softened by the truth of the petition, answered Agrippa that the statue should not be erected in the Temple, and intimated the same to Petronius.

Can we not picture the joy of our ancestors at the revocation of the barbarous command? But, like most promises of non-persecution, religious or civil, of the Jews, the answer of Caius was the calm that foretold more violent storms. Caius repented of his momentary weakness, and, to make doubly sure of his wishes being executed, he ordered another statue of himself to be made, and arranged for this to be secretly erected in the Temple. In Alexandria he forcibly filled the synagogues with statues, and referred to the Temple as "the Temple of the new Jupiter, the illustrious Caius."

Jewish affairs stood thus when the messengers met the deputation of which Philo was head. After they had overcome their first sorrow, they decided, after deliberation, that they would let the smaller matter of the pogroms and ill-treatment of the Alexandrian Jews be merged in the bigger matter of the desecration of the Temple—the bond of unity of all Israel, at home and abroad.

The deputation of five men* met Caius in the garden of one of his numerous residences, in the presence of other people. After abusing them before hostile groups that surrounded them, Caius went from place to place, minutely examining the fittings and rooms, making suggestions for improvements, seemingly oblivious of the Jewish deputation despondently following him from place to place. Emerging from the last outhouse, he turned to the Jews and said: "Why is it that you abstain from eating pigs' flesh?"† Original? Perhaps to him who uttered it, but not to us who read it. Too oft in the story of Israel does one come across this question which portends wider and deeper issues.

The Jewish deputation was not only treated in a humiliating manner by the emperor, but had also to bear the jeers and mockeries of the heathen company. Such a people versed in the toleration of the Bible, and their own lives at the mercy of vile, licentious heathens! What must our Philo, versed in the best of Greece and Israel, have felt? As a Jew, he bore his burden meekly, with but the thought: "We are well accustomed to sorrow." But meekness and rightousness have but little effect unless backed by the power of might.

What need for exclusiveness if only to be dismissed with these words from the most important person of the then most civilised nation: "These men do not appear to me to be wicked so much as unfortunate and foolish in not believing that I have been endowed with the nature of God."‡

* *Ibid.*, Chap. 31.

* *Ibid.*, Chap. 32.

* Josephus History of the Jews. Chap. 8 says that the deputation consisted of three men.

† Chap. 45.

‡ Chap. 45.

Dr. B. HALPER: An Appreciation.

By Harold Berman.

On the evening of May 6th of the present year, a unique ceremony fraught with so much befitting solemnity and the deep-felt sadness of all present, took place in the Assembly Hall of the Dropsie College at Philadelphia. The governors of the institution, members of the faculty and students, beside a liberal representation of the general public, were all assembled to honour the memory of a revered associate who had lately passed from their midst in the full bloom and productivity of early middle age and prime, Dr. Bernard Halper, Associate Professor of Arabic at the College named and custodian of its manuscript collection.

The life of Dr. Halper, brief as it was and ending as it did in the high-noon period of his productivity and usefulness, embodies in miniature the great idealism and striving, as well as the tragedy, of the Jewish student of the present day and age. It epitomizes the great and unquenchable thirst of the Jewish youth of Eastern Europe for knowledge, the knowledge that is denied him in his native environment and for the obtaining of which he is ready to undergo all hardships and deprivations and even—as it not infrequently happens—to pay the piper of the sweet tunes with a slice of his own life, the web of which is prematurely cut short by the early effort and privation. Yet, if one has lived his brief day here on earth and has dutifully performed his assigned task, of what difference is it, after all, whether his earthly span be of short or long duration, or whether it extended over a few or many years? The one-day fly of the summer that is born in the rose-tinted dawn and expires while dancing in the sunset may spend as happy a life as does the three-hundred-year-living tortoise. It amply fulfils its mission in life here below and is content.

But, and as a matter of course, this is conditioned by the amount of work actually done by the person in question in that brief span as well as upon the hypothetical amount that he could have performed had but a longer life been granted to him. In the case of Dr. Halper the fact is indubitable that, had he but been spared to us for another ten or twenty years, his contribution to Jewish learning in many branches would have been considerable and lasting, were one but to judge by his achievements during so comparatively brief a time and in so many diversified branches of Jewish scholarship and Jewish culture.

But, why rely on mere assumption when the heaps of manuscripts, some of them finished, others unfinished and as many again in an embryonic stage, left behind by the deceased, will amply attest this sad fact; this mournful fact of the irreparable loss suffered by Jewish scholarship and research? Who can enumerate the books that would surely have been written, had the deceased's life been spared, and are now never to be written t the number of essays, monographs and studies thar would have been ours, and now, alas, will neve; see the light of day!

The life history of Dr. Halper is interesting in the extreme, displaying in its brief span a diversified and many-patterned experience that was extremely colourful and varied, and an accomplishment that is, both quantitatively as well as qualitatively, far above the ordinary achievement of the young savant. Born in 1884 in a tiny Lithuanian town—at that time an integral part of Russia—in a family of poor and simple Jewish artisans that was not by any means distinguished for learning or culture, the deceased displayed, even in the days of his childhood and early youth, an inordinate desire for study coupled with an unusual capacity for assimilating knowledge and making it his own. The opportunities for education afforded by his native townlet being greatly limited, the youth migrated at the age of 17 to England, where he experienced all the proverbial hardships of the stranger in a strange land together with the added struggle and burden of the one who has come not to conquer an obstinately material enemy, but the still more obstinately unyielding spiritual and ideal enemy, a far more stubborn enemy to conquer.

The road of the man whose ambition is the achievement of a material competence, the man

whose medium and tools to work with are the concrete and the practical, may not be over smooth when the field of his activity is one that is strange and unknown to him since yesterday and yesteryear. But harder still and far more thorny is this road when the pedestrian expects it to lead him on to the post that holds the prize in things that are immaterial and insubstantial and whose essence is entirely spiritual and ideal.

Three years after his arrival in England, the future Dr. Halper had already matriculated as a student at the University of London, taking his B.A., with honours, in Semitics, in 1907, receiving his M.A. two years later, as well as a travelling fellowship to the Orient wherein he perfected himself in the Oriental languages, including Arabic and the Syriac. After many vicissitudes he was appointed, in 1912, Fellow at Dropsie College for Hebrew and Cognate learning, whereat he discovered the Arabic manuscripts of "The Book of Precepts" of Hefez ben Yazliach, a tenth century author who had been for a long while more of the shadow—or, at most, a mere name—of an author rather than an actual living personality and creator. Receiving his Doctorate, Dr. Halper was successively appointed Instructor and then Assistant Professor at the College, and also its custodian of manuscripts. Since 1916, Dr. Halper had been the editor for the Jewish Publication Society, being in full charge of the editorial work of the numerous books published by the Society, beside being an active member of quite a few scientific bodies, especially those devoted to the study of the Orient and its rich and variegated literatures. He was also a frequent contributor of learned articles to the Hebrew press in America as well as abroad, while his anthology of the post-biblical literature in two volumes is a thoroughly masterful compilation, displaying, quite aside from a comprehensive familiarity with all familiar and unfamiliar sources, the possession of a rare editorial talent, a taste as well as an inborn instinct for order and sequence that is rare indeed among compilers.

At the time of his death, Dr. Halper was busily engaged in the editing and the preparation for the press of Maimonides' Arabic Responsa, which was to be published in Europe this coming summer by the "Mekitze Nirdamim" Society, with the active co-operation of Prof. Simonsen, of Copenhagen. It is sincerely to be hoped that this work had progressed far enough in the hands of the deceased to permit its conclusion by some other of the few competent Arabic scholars that we possess. It would be little short of a calamity were this work to be left unfinished, and thus lost to the world, there being but few scholars who have so thoroughly mastered the mediæval Arabic masters, Jewish and Moslem, as did the deceased. As it is, and in the most favourable circumstances, there will be much of the late scholar's unfinished writings that will inevitably be lost to the world. And who, indeed, can tell with any degree of accuracy, or form an approximate estimate, of the various and numerous themes that an ingenious and teeming brain such as Dr. Halper boasted, was busying itself with during its brief but exceedingly active and creative period of its life here below? A mind such as Dr. Halper possessed, coupled with his unquenchable enthusiasm and a curiosity that reached out to the farthest unexplored regions of Jewish scholarship, was never at rest, but was always generating thoughts, making new discoveries, solving old riddles, and shedding new and clear light upon old and mooted problems; problems that have puzzled the student this many an age and year.

And now he is gone from us, gone in the heyday of his power and in the full glow of his productivity and creative genius!

Life assuredly is an unknown and mystifying force. At its best, it but represents an element that is in constant and unceasing flux, subject to unplumbed laws and inexplicable caprices. It is a force that eludes the inquirer into the causes or the why and wherefore of its workings. Nature, in those of her actions that come under our rather limited observations day by day, is ever a blind and an utterly unintelligent force, and now and again, even a downright cruel one.

It pursues remorselessly all creatures, regardless of state and condition, and quite oblivious of their capacity for good or evil; regardless of the potentialities that remain unexplored, fields that remain untilled and unsown. Being blind, unwieldy and utterly irrational, it does not choose its victims, but wields its scythe vigorously right and left, occasionally mowing down the most luxuriant and promising of plants, while it leaves the rank weeds and sour roots to thrive and multiply.

But, as the poet has it:—

"The butterfly flutters from flower to flower,
The dragon-fly sips and springs lightly away;
Each creature is merry its brief little hour."

And, perhaps, it is best that it should be so.

PALESTINE'S PERIODICALS.

By M. Grossman.

For a country with a population of less than 800,000 souls, of which two-thirds are totally illiterate, the remaining third being divided into many small races, nationalities and communities dispersed over the whole country, the number and variety of periodical publications in Palestine is amazing.

Of course, the increased immigration of European elements into Palestine, at the rate of 20,000 to 30,000 a year, offers new opportunities for the development of the Press, and the variety of groups reaching the country constantly creates the necessity for different publications in different languages. It is, therefore, to be expected that the remarkable development of the Palestine Press may finally be crowned with success. To-day we can view it only as a unique experiment.

The Palestinian journalist has to cater not only for three different communities using three different languages; he must also bear in mind the special political and social interests within the communities themselves, as, for example, the Jewish, which is divided into Sephardim and Askenazim; the Arab, into Christians and Moslem; the Christian, into Protestants and Catholics; and on top of this, there are, of course, labour organisations and associations of business men.

With the exception of the Hebrew Labour weekly, *Hapoel Hazair* (The Young Labourer), which has been published for eighteen years without interruption, there is not an English, Arab or Hebrew publication in the country that can count more than ten years of existence. The whole Palestinian Press of to-day is mainly a product of the new post-war conditions when the British Administration introduced new forms of orderly political and social life. The British Mandate and the opening of the country to Jewish immigration have brought into Palestine a new element, accustomed to newspapers. And because the few printed sheets which appeared in Palestine before the war were compelled to close down at the commencement of war operations, we now have to deal in Palestine with a Press which has no traditions, experience or circulation, and which had from the very beginning gradually to create its permanent circle of readers and supporters.

The Arab Press of Palestine is represented by twelve periodicals, of which three appear in Jerusalem, four in Jaffa, four in Haifa, and one in Bethlehem. Not one of these is a daily newspaper, as all attempts to establish such have failed, owing to the lack of readers. A typical Palestine-Arab paper is a small printed sheet of four pages about the size of the *Evening Standard*. It consists mainly of local news and information chiefly reprinted from the Egyptian press. The circulation does not exceed 300 to 400, and the publisher has a hard struggle to overcome his many difficulties in view of the absence of readers, the competition of the big Arab dailies in Cairo, and, of course, the lack of working capital.

Most Arab publications in Palestine appear twice a week, but some appear only once a week, although they are intended, judging from their headings and matter, to be daily newspapers. They are read mostly in the villages, where one copy is sometimes sufficient for a whole village.

Much space is devoted to internal Arab problems and news. There is, of course, no question of receiving any telegrams or cables; the news is very often stale, but the Arab reader in the village does not object to hearing the news of a revolution in Mexico two or three weeks after it has occurred. Very rarely do they publish fiction or stories of human interest, or illustrations.

The publishers of the Arab papers are in most cases the editors as well. The whole staff consists of two or three men. The editor himself is also the business manager. Most of the publications are subsidised by either a political organisation or by a church. Without such support they would be unable to exist even for a week, despite their more than modest requirements. The subscription fee is rather high—about $4 for three months.

Although the Moslems form four-fifths of the population of the country, nearly all the editors of the Arab publications in Palestine are Christians. The Christian Arabs are better educated, some of them having studied not only at the Christian missionary schools in Palestine, but also at colleges in Syria and Egypt maintained by French, American and German Christian organisations. The Christian Arab possesses also a better understanding of acute political questions, and has greater political ambitions.

The Press in Palestine is political through and through. It devotes practically no space to fiction, features or stories of human interest. Its local news is stale. It is wholly occupied with political matters—England, Zionism, Jews—or with internal religious questions of Christianity or the Moslem world, such as the Caliphate, Mecca, &c.

The great majority of the Arab organs in Palestine are at present hostile to Great Britain, mainly on account of her Zionist policy, and are consequently also anti-Jewish and anti-Zionist.

The *Falastin* (Palestine) and *El-Jezira*, of Jaffa, *El Carmel*, of Haifa, *Rakib Sion* (Guardian of Zion), of Jerusalem (which is the official organ of the Latin Patriarch), and *Meraat el Sherk* (Mirror of the East), of Jerusalem, are all propagating an active Arab national and anti-Zionist policy. They advocated the sending abroad of a Palestine Arab delegation, and some of them favour an economic boycott of the Jews in order to prevent the realisation of Zionism.

The editor of the *Falastin*, Mr. Issael Issa, has been prosecuted several times for anti-British propaganda and inciting the population against the Jews. The *Falastin* is the official organ of the Christian-Moslem Association, which sent a delegation to England two years ago. *El Carmel* is edited by Mr. Nasar, an able Arab journalist. It is the oldest Arab organ, propagating the Arab national movement.

The moderate and more conciliatory group of Arabs in the towns is represented by the *Lissan el Arab*, of Jerusalem, by *Annaphir* (The Bugle), of Haifa, which is edited by Mr. Eli Zakka, and *El Akhbar* (News), a printed sheet containing mostly news, edited by Mr. Bendali. These papers are not opposed to the British Mandate and do not view with alarm the Jewish immigration into Palestine. They propagate an understanding with the Jews and the British on economic and cultural lines, although they do not accept the Balfour Declaration, giving, as they allege, political predominance to the Jews. Their attitude toward England and Zionism can be described as neutral in the historical sense of the word, as it does not prevent them from making severe attacks from time to time on the administration and the Zionists in Palestine.

The *Lissan el Arab* is, in addition, very antagonistic to France, as its editor, Mr. Naggar, was compelled to leave Syria owing to the persecution of the French administration.

It is interesting to note that the papers influenced by the representatives of the Catholic Church are in most cases sympathetic to France and are strong opponents of the Jews and the British.

Sowt-Ashab (Voice of the People), which appears in Bethlehem, is being printed in Jerusalem. It is the organ of the Christian orthodox community.

A short time ago the organisation of railway men in Palestine started the publication of an Arab issue of their trade-union organ, called the *Hakatar*,

which is the first trade journal of Palestine. The Palestine Government also publishes an Arab monthly—the Arab edition of the *Official Gazette*.

The Arab Press in Palestine is still in its infancy. It is very weak financially as well as in its literary aspect, but the hundreds of new Arab schools which have been opened by the British administration and the political struggle going on in the country will rear new readers in the course of the next few years, and the Arab Press, following the example of the Egyptian Press, may develop to the standard of modern newspapers. Now it needs not only experienced editors, but simply readers.

While the Arabs, with a population of over 600,000, have only 12 periodicals, the 125,000 Jews in Palestine maintain three dailies, seven weeklies, two fortnightlies, six monthlies and several reviews which appear irregularly, such as the *Chess*, *Youth*, etc., all printed in Hebrew. The explanation of this phenomenon is very simple.

The majority of Palestinian Jews have emigrated to the country from Europe, where the standard of education among Jews is higher than in Asia. Almost all Jews can read and write. The Jews have in Palestine a highly developed system of education of their own and are generally accustomed to the daily use of a newspaper. Were it not for the obstacle that some of the new arrivals cannot yet read Hebrew—most of them understand Yiddish and at least one other European language—even the smaller towns such as Haifa and Tiberias would already have had their own daily newspaper.

The three Hebrew dailies, the *Doar Hayom* (Daily Mail), of Jerusalem, the *Haaretz* (the Land) and the *Davar* (Message), both in Jaffa, are quite modern newspapers. The *Doar Hayom* has its own building and modern printing plant with linotypes and several rapid printing presses. Each of the Hebrew papers consists of four large printed sheets, the size of the *Times*, and on Fridays they issue a two-page supplement. In addition, the *Haaretz* publishes weekly an illustrated supplement. These newspapers carry a considerable number of telegrams supplied by Reuter's (via Cairo), the Palestine Telegraphic Agency, and by their own correspondents in London and Cairo. The Palestine Telegraphic Agency has, however, a direct cable service from London, New York, Berlin, Bagdad, Beirut, etc. You will find, therefore, in the Hebrew papers of Palestine practically all the world news published the same day in any European newspaper, in addition to a large number of items from the neighbouring countries, and the villages and Jewish colonies in Palestine.

The *Doar Hayom* is the oldest of these papers and the best, from the point of view of its "make-up." In its appearance it is a combination of the London *Daily Mail* and *Le Matin*, lively, sensational, always pursuing a campaign and making sensational discoveries regarding political and social affairs. It also reproduces photographs. The *Doar Hayom* is edited by Mr. Ittamar Ben-Avi, a Palestinian by birth whose native language is Hebrew, and a journalist of European experience. The paper caters to the native Jews, the Sephardim, and, being Jewish-National and Zionist, it sometimes opposes the domination of the Russian and German Jews in the management of Zionist affairs. Its daily circulation is probably about 2,500 to 3,000, a certain percentage of copies being sold abroad.

The *Haaretz*, published in Tel-Aviv, is edited by Dr. Glickson, a well-known Hebrew journalist from Russia. The *Haaretz* is less sensational and has better articles than its rival. It evinces more interest in Jewish life abroad, as its readers are mostly Russian and German Jews. It represents political Zionism, and is in opposition partly to the Zionist Executive and partly to the British administration for not fulfilling all the provisions of the Balfour Declaration. The *Haaretz* has a daily circulation of nearly 3,000.

The *Davar*—the youngest of the Hebrew dailies—is the organ of the Labour Organisations in Palestine and its first issue appeared on June 1, 1925. It caters for the organised workers and represents moderate Socialist views. Its circulation is assured by the trade unions and the remarkably disciplined local branches of the Labour Parties.

All three papers usually carry one or one and a half pages of advertisements, this being the only medium of publicity in the country. The price of a single copy is rather high, being sold at newspaper stands at 5 cents per copy. The reason for this is the high cost of production and the small circulation. The papers are published at noon, this being the most convenient time when the population rests, and they are issued six times a week.

In every respect the Hebrew Press in Palestine is in a better position than the Arab Press, because it has better journalists, more capital and more readers. The *Doar Hayom* is a limited company, and the *Haaretz* is published by a co-operative association consisting of the workers and the editorial and clerical staffs. The *Davar* is published by the united Labour organisations.

Being divided into a large number of parties and religious groups, the Jewish population of Palestine has a large number of weeklies and monthlies, subdivided into political and educational sections.

There are at present eight Hebrew weeklies, representing different political opinions: *Hapoel Hazair*, Tel Aviv, the organ of the moderate Palestine Jewish Labour Organization; *Kol Jacob*, Jerusalem, organ of the Orthodox Jewish community, and standing close to Chief-Rabbi Kook; *Kol Israel*, Jerusalem, organ of the extreme Orthodox organization Agudas Yisroel, and headed by Rabbi Sonnenfeld, antagonist of Rabbi Kook; *Kountres*, Tel Aviv, organ of the Zionist Socialist Workers Organization "Achduth Haavodah"; *Hator*, Jerusalem, weekly organ of the Orthodox Zionist Organization Mizrachi, edited by Rabbi Fishman; *Hayishub*, edited in Jaffa by Mr. Bar-Drora, a journalist who stands close to "Doar Hayom"; *Heidim*, a weekly for art and literature; and the illustrated weekly *Hamizrach*, the first of its kind in the mid-East, which carries eight to twelve pages of photographs of world and Palestinian interest—quite an achievement, considering the technical conditions.

The two fortnightlies are *Mischar v'Taasia* (*Trade and Industry*), Jerusalem, the only commercial publication in Palestine, which has established an information bureau and a museum of articles manufactured in Palestine; and *Haiton Harishni*, the Hebrew edition of the *Official Gazette* of the Palestine Government.

There are six monthlies, of which two are literary and historical (the most important being the *Hashiloach*, edited by Dr. Klausner), one an agricultural review, *Hassadeh*, two medical magazines, and *Haginah*, the organ of the trained nurses (Froebel), edited by Mr. Heilperin. The *Hashiloach* and the *Hassadeh* are both maintained partly by special organisations and partly by subsidies from the Zionist Executive.

As can be seen by the foregoing, the Hebrew Press is conducted on modern lines, and is not limited to news sheets only. It includes professional organs, reviews, literary periodicals.

There is hardly room during the next fifteen or twenty years for new publications, but the periodicals already in existence have full opportunity for a sound development, and will be placed, it is expected, on a firmer foundation than they are at present. In a time of pioneering, however, the rapid increase of Jewish immigration into the country may lead to the creation of new dailies in Palestine, especially as the political dissension will probably not decrease but increase.

* * * *

The various groups of English and English-speaking inhabitants of Palestine receive their news through the *Palestine Bulletin*, the only English daily in the country, published by the Palestine Telegraphic Agency, Ltd. It consists of four large pages, and contains general news received by cable and mail as well as local news, with special reference to Arab and Jewish information. It caters for all communities and all denominations, although its circulation is at present only about 1,200 copies daily. You read in the same columns speeches by Rabbis, Mufties and Bishops, and reports of the activities of opposing groups.

There is also an English weekly in Palestine, published by the *Doar Hayom*, entitled *The Palestine Weekly*, which has now been in existence for five years. It is widely read by the non-Jewish population in Palestine and the neighbouring countries. It carries editorials, stories of human interest, as well as photographs.

In addition to the above-mentioned publications, there is also an English *Official Gazette*, published monthly, in which all the ordinances of the High Commissioner, laws, decrees and other official statements are published; and an English *Commercial Bulletin*, published fortnightly by the Department for Trade and Industry.

There are many important experiments now taking place in the political and social life of Palestine, and the unprecedented development of the Press in Palestine, a country which only six years ago had no idea of a daily newspaper, is one of the many marvels of the Holy Land.

THE JEWISH ORIGIN OF CHRISTIAN IDEAS.*

By Dayan Dr. Feldman.

This doctrine is extremely important, because it is intrinsically bound up with the Messianic idea. Again, it outlines the different conceptions of the univeral mission which Christianity, and Judaism set before their adherents.

Of the Christian idea in its fuller development, how it tended to absorb political theories and itself became political in scope; how in mediæval times it was thought to express the immutable form of natural law as opposed to the transient rules of human legislation, I do not here deal; that is the work of the political historian and all too frequently, alas, has theology intruded into the good realms of Clio (the Muse of History).

My purpose here, as in the case of the other ideas and beliefs, is merely to trace and establish the Jewish origins of this conception and the Jewish line of development and restore it to its legitimate place in the Jewish legacy of religious ideas.

The celestial kingdom triumphant—that has always been one of the most distinct contributions of Judaism to religious history and political thought; the idea of the univeral and beneficent reign of God as opposed to the tottering tyranny of mortal dominion.

As a political idea in its earlier stages it was of epoch-making significance; for if the King-God was righteous and just, only justice and righteousness could prevail beneath the sweep of his sceptre. But the Kingdom of God even in its earlier stages was not narrow and exclusive. Jews always hoped that with other men they would constitute one Kingdom with God as the Eternal King, enthroned and diademmed with justice.

In the words of Zechariah (xiv, 19), which has become part of the Jewish prayer, and therefore an innate spark of his soul, "And it shall come to pass in that day that living waters shall go out from Jerusalem; half of them towards the eastern sea and half of them towards the western sea; in summer and in winter shall it be. And the Lord shall be King over all the earth, in that day shall the Lord be one and His name one."

And this inherent Jewish basic conception of the Kingdom was brought out in its clear and fuller development in the Jewish writings of the Hellenistic age by Philo and the writers of some of the more important books of the Apocalyptic and Apocryphal literature, all of them representing both the Palestinian and Alexandrine teachings of the pre-Christian age.

Philo speaks of the kingdom of God which will regulate not only the lives of nations, but also the daily conduct of every individual. "Daily should a man take upon himself the yoke of God's Kingdom and with Moses say, 'Reign thou (O Lord) through eternity as King (Exod. xv, 18) over the suppliant soul, and never leave it for a moment free from Thy governance; for unbroken servitude under Thee is better than freedom, yea, better than a world-dominion.'"

* Concluded from the June JEWISH CHRONICLE SUPPLEMENT.

Here the idea is universal: The Kingdom of God will regulate every individual. It arose partly from a realisation of the tyrannic instability of human rule, partly from the idea of fulfilling the good life, and partly from the Messianic hope of future bliss.

The same thought is expressed in the oldest portions of the Sibylline Oracles, "God will set up an eternal Kingdom over all mankind with Jerusalem as its capital. The Gentiles will accept God's Law, and peace and quietness shall obtain."

Practically all the Jewish apocryphal writings reflect this idea when speaking of the Messianic age and the Kingdom of God.

In Ben Sira God is asked to send His fear—*i.e.*, reverence, the religious spirit—on all nations (xxxiv, 2), in order presumably that they might enjoy the blessings of true religion which the writer wished to share with others.

In the Book of Wisdom Gentile princes are invited to honour wisdom that they may enjoy the eternal kingdom.

In the Psalms of Solomon God himself is to be the eternal King. The proved sinners, *even among the Jews*, will be driven from the inheritance reserved for them. The other nations will come to see the glory of God.

In Rabbinic literature the Kingdom of God is "less expressive of an accomplished fact that an indefinable ideal."

The moral implications are consciously and consistently developed. The Kingdom of God asserts the right of freedom to be the prerogative of every human being, and Rabbi Jochanan ben Zakkai denounces the Hebrew who remains a slave and prefers the human yoke to the yoke of God's Kingdom.

Among the Rabbis the idea of universalism is extended. "In the future," says the Midrash, "Jerusalem shall extend to the extremities of Palestine and Palestine shall cover the earth."

A mere sketch of the idea in its later development shows how far Jewish religious teaching became enriched and ennobled by Rabbinic lore.

The Kingdom of God is in this world. It is established on earth by man's consciousness that God is near. The Torah is the emissary between the King and his subjects. "Receive upon yourself the yoke of the Kingdom of my name," says the Torah, "outweigh each other in the fear of Heaven and let your conduct be mutual loving-kindness." The administrators and founders of the Kingdom of God were not warriors or political chiefs, but men kindled by a sense of the divine—warriors of the spirit, even as Abraham, who were to spread holiness and justice to the ends of the earth. Hence (as Schechter rightly points out in his "Aspects of Rabbinic Theology") the universal tone generally prevalent in all the kingship prayers! The concluding lines of the kingship benediction recited on the New Year read: "Reign Thou in Thy glory over the whole universe, and be exalted above all the earth in Thine honour, and shine forth in the splendour and excellence of Thy might, upon all the inhabitants of Thy world, that whatsoever hath been created may understand that Thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King, and his dominion ruleth over all . . . O purify our hearts to serve Thee in truth, for Thou art God in truth, and Thy word is truth and endureth forever. Blessed art Thou O Lord, King over all the earth." Its variation in the daily liturgy runs: "We therefore hope in Thee O Lord our God that we may speedily behold the glory of Thy might, when the world will be perfected under the Kingdom of the Almighty and all the children of flesh will call upon Thy name . . . Let them all accept the yoke of Thy kingdom and do Thou reign over them speedily and for ever and ever. For the Kingdom is Thine and to all eternity Thou wilt reign in glory, as it is written in Thy Torah the Lord shall reign for ever and ever." Its repeated declaration in the Kaddish proceeds: "Magnified and sanctified be His great Name in the world which He hath created according to His will. And may He establish His kingdom during your life and during your days."

There was a close relation between the doctrine of the Unity and that of God's universal Kingdom. Hence, in the liturgy the citation from the Bible embodied in the Kingship Benediction often concludes with the verse: "Hear O Israel the Lord our God the Lord is one."

Yet it was Zion that was to be the seat and centre of justice enthroned.

"And Thou O Lord shalt reign, Thou alone over all Thy works on Mount Zion, the dwelling-place of Thy glory and in Jerusalem, Thy holy city, as it is written in Thy holy words 'The Lord shall reign for ever, Thy God of Zion unto all generations. Praise ye the Lord." (Ps. CXLVI. 10.)

The coming of the Kingdom and the redemption of Israel are inseparably bound up. The establishment of the Kingdom of Glory is conditioned by the security and survival of the people who were the divine pillars of the throne. The connection between the Kingdom of Israel and the Kingdom of God gave the idea a substance and a reality. The Kingdom was to be in *this* world. A whole people were to become consecrated to its realisation. Yet the door is open to receive converts and proselytes by means of repentance, and a universal Kingdom will arise. In its ideal state it will enjoy material prosperity and peace.

God's Kingdom will be universal, and this consummation will be helped if not actually brought about by the example and teaching of Judaism as a national entity—a paradigmatic nationality. Such an idea is opposed to the conception of a fallen humanity redeemed by the sacrifice and glorification of God's Son. It is the Kingdom of *God* and not of *man* which is to be established.

And the Rabbis add that the chief difference between the present condition of the world and the Messianic age will be the abolition of persecution. It will not be heralded by martial blare or celestial omen; it will not be in the thunder or rustling wind, but silently and almost imperceptibly it will be wafted on the small, thin voice of conscience—the voice of God.

There are many other ideas and beliefs which have come to be regarded as Christian, but which, in reality, are Jewish not only in origin, but in their development and practical application.

The divine in man—the soul striving to imitate its origin and source; the Immanence of God, side by side with His transcendentalism; His greatness but not aloofness, His holiness but not inaccessibility, "The Lord is nigh unto *all* who call upon Him."

The attitude of God to sinners expressed in Christian doctrine in the words, "There is more joy in heaven over one sinner than over ninety-nine righteous who need no repentance," which is the old idea nobly expressed by Ezekiel, "I have no pleasure in the death of the wicked," and the Rabbinic complement, "In the place where the repentant stand the wholly righteous cannot stand."

The idea of suffering as the symbol of election and grace, expressed in the conception of the suffering servant of the Bible, and the theory of chastisements of love both in the Bible and Rabbinic literature, based on the text, "Whom the Lord loveth He chastiseth."

The conception of humility and the sense of sin, on the one hand, and a joyful confidence, on the other; the idea of faith as being exemplified through action; the value of personality as stressed by the way in which Bible history clusters around "characters"; the sacrifice of self; the idea of Christian charity which is the combination of the old Hebrew צדקה and חסד.

These must be left to some future occasion. "Time, the great healer," is not seldom the great deliverer—a very present help in trouble. Here, then, we must end our survey.

What causes tended to make Jewish ideas keep rigorously to their own, peculiar if you like, line of development, how Christianity in her missionary activities may have absorbed some of the national ideas she superseded, how far she may have contracted germs of Paganism while administering to its sick soul, are questions too momentous for a hurried glance.

I come to praise Judaism rather than to bury its rivals. I hope I have indicated the necessity of Jews delving more deeply into the Jewish sources and Jewish literature generally, in order to become convinced that the ideas and ideals of ethics and morality were not the discoveries of Christianity, but have been in existence long before that time, and that Jewish development of these ideas has been carried on along Jewish lines, and in this way reached a high and satisfying level of perfection.

Sometimes we live so much in the atmosphere of an idea that we forget its existence; because we breathe the air with such effortless ease we forget the circumambient mass of ether that feeds our souls. It is, perhaps, the old story of familiarity breeding contempt. Rather let familiarity stimulate our respect and unfamiliarity whet our desire. The more we delve into our own spiritual mines the more shall we be able to assert the rights of property and the right of possession; sometimes we have been negligent of our inheritance, and almost deserved to suffer the law of "lapses." That is our great danger. And because these series of lectures help to stave off the peril, to bring us into our own, and this coming into our own is for the good of all, I very much welcome the honour of having addressed you to-day.

NAPHTALI HARTWIG WESSELY.—1725-1805.

By L. V. Snowman.

Almost every important movement in literature can be traced to an origin from a "circle" of writers who generally regarded one of their number as their doyen. The revival of Hebrew in the nineteenth century was the outcome of the pioneer efforts of those disciples of Mendelssohn who sought to raise the intellectual level of their co-religionists through the medium of the sacred tongue, and used it, to the horror of the rabbinical party, for secular instruction. The Association for the Advancement of the Hebrew Language was formed in Königsberg in 1783, and its first public act was to address a letter to one who had "raised the Hebrew language from the dust":—

> "Since the pride of Israel has been humbled, since the crown has fallen from his head and the people of the Lord have been taken captive, there has been no vision published, the players have ceased their music and poets there have been none until you, Naphtali, arose. . . . Since your writings have spread abroad among Jewry, you have kindled the hearts of wise men with the fire of your hymns; they yearn, every one, to hear your words and long to speak with you, for you speak like a seer, your portion is with true singers."

They then expressed their intention to study the Hebrew language as found in the Bible, to write a new Bible commentary, and to send their manuscripts to the recipient of the letter for his approval.

Even if one discounts much of their extravagant form of address on account of the favour they were seeking and the current style of letter-writing, yet it is still clear that they held their correspondent in high esteem. What had enabled Wessely to become the applauded authority in the Hebrew world of letters at a time when Moses Mendelssohn was at the height of his fame? The answer is found in a consideration of his literary output—philological, pedagogic, and poetical.

Wessely, born in 1725, was the son of an armourer who had among his clients the King of Denmark and Peter the Great. His Hebrew education was on different lines from that usually provided at that time, because it was based on a thorough knowledge of grammar—a feature which, however pedantic it may be, is an essential in the training for correct writing. This branch of his education affected the whole of his literary work, the bulk of which was concerned with philological subjects. "Lebanon" was the name he gave to a series of works dealing with the meaning of Hebrew roots and synonyms, and it was through these that he, a layman, achieved fame among the highest rabbinical authorities of the day. Indeed, on one occasion he received an invitation from the Sephardi congregation in London to become their Haham, but this he declined. The lasting importance of this work lies in its style. Its very simplicity was a revolution in

the method of writing Hebrew that was then prevalent. Bialik has called Wessely the "father of watery Hebrew," but this unkind criticism disregards the fact that he was the one to destroy that mosaic form of writing, the virtue of which consisted in being able to say what you wanted by stringing together Biblical phrases, whole, inverted or truncated. Words were used without thought being given to their true meaning, and the result was incoherent verbiage. In 1775 Wessely published his commentary on the Ethics of the Fathers; this gained universal approbation among many famous rabbis, and even an English translation appeared in the "Hebrew Review," about sixty years later.

Meanwhile Wessely's business duties in Berlin had enabled him to come into contact with Moses Mendelssohn. Both men had the sincere desire to better the intellectual condition of their people, to lead them out of their Ghetto modes of thought into consonance with the life of the nations among whom they lived. But each had his own idea of how to reach this end, and the comparison of these and of their results affords an interesting example of the mainsprings of Jewish history. Mendelssohn, like Philo and Maimonides in former ages, wished to trim Judaism to the prevailing system of philosophy, although their aims are generally described in less obvious terms. He wrote his German version of the Pentateuch in order that his German co-religionists might have a textbook of religion which they could appreciate, in the same manner as their gentile neighbours had their own systems of theology. And by adopting the current Kantian philosophy and adapting Biblical exegesis thereto he strove to make a gulf between Jewish creed and life which should approximate in configuration to that between Christian creed and life. The results of this method of raising the cultural level of Jewry are well known; the Judaism of Mendelssohn's own family did not survive two generations.

Wessely, on the other hand, found sufficient in Jewish sources for the most progressive of those who sought after a new order. By thorough study of the Torah he endeavoured to build up a Jewish philosophy for Jewish people. In 1777, when Wessely's employer, David Feitel, retired from business, leaving him without means of livelihood, several wealthy members of the community engaged him to read with them and to interpret the Bible. The practical outcome of these duties was Wessely's contribution to Mendelssohn's commentary on the Pentateuch, the ביאור. This extract from the chapter of Leviticus gives a clear insight into its writer's attitude towards the fundamental book of his religion, and shows considerable scholarship, combined with a faith that strikes one to-day as even naif:—

"*And he shall cover it with dust* . . . (referring to the blood of wild animals found killed). Rashbam states that this is in order to render the blood unfit for food. But this cannot be so, otherwise one would have to cover the blood of any beast, and not only birds and wild animals. Ibn Ezra says that it is necessary to cover the blood of any animal which has not been brought as an offering to the altar lest an onlooker, seeing the blood of a stag, ram or fowl, think that a sacrifice has been made to an idol. But I know not why he should think so, because he would know well that one may eat these animals and that they require Shechitah; it would be more reasonable to imagine that a heathen sacrifice had been made if an ox or a lamb were concerned. However, it is not for us to investigate the reasons for the Mitzvahs if it is not essential for the simple understanding of the text.

And this from the translation of בן נעזל in the "Hebrew Review":—

Religion without a trade is void in the end and leads to sin (Ethics ii. 2). Man is not to say, "As the study of religion and its duties ought to be our principal occupation, I'll make it my only pursuit and means of subsistence." He who says so and acts accordingly derogates from the true dignity of religion and debases it into a means of providing for his earthly wants. It is impossible he should stop short there; for as he becomes accustomed to consider religion as a mere trade it will gradually lose its influence on his mind; its rules and dictates will become irksome to him, its study a mere stepping-stone to earthly riches and grandeur. Thus hypocrisy, outward resemblance and inward avarice and ambition will usurp the place of religion, till the measure of his sins be full and his assumed piety come to nought.

Although these comments may appear simple and obvious, yet at the time they were a revolution against the abstruse Kabbalistic methods then in vogue. Indeed Wessely shared the opinions of Mendelssohn in regard to the low cultural standard of his co-religionists, and incurred the hostility of those orthodox scholars who had hitherto applauded his writings when in 1781 he wrote דברי שלום ואמת (Words of Peace and Truth) advising the Jewish subjects of the Emperor Joseph of Austria to embrace whole-heartedly his offer of secular education. This formed but a part of the programme of emancipation of the Austrian Jews, but many of them saw in the remission of many burdensome taxes and the abolition of other irksome restrictions, together with the provision of schools to enable their children to grow up with a training in secular subjects like their Gentile neighbours, a plot to wean them from their religion. The Jews of Trieste appealed to Wessely for advice as to whether they should make use of the Emperor's offer; and in the course of his reply Wessely explained the state of Jewish culture, the causes of its decay and the remedies which he advocated. These included a more rational mode of Hebrew education, in which children would not be turned into the mazes of the Talmud before they had mastered the Hebrew of the Bible.

> Many of them (Jewish scholars of his day) are men of learning and intelligence, and others are upright and God-fearing men; but their whole attention has been devoted since their youth to the study of divine statutes and laws; of the humanities they know nothing because they have never heard of them. They are not acquainted even with Hebrew grammar nor the beauty of the language, its structure or style—the very fountain head of scholarship. How much less do they know anything of the language of the people among whom they live; many of them are unable to read, let alone to write it. . . . We are not to blame for this state of affairs, but generations of Gentiles who, for the last thousand years, have issued decrees against us which were subversive of human learning, have dragged our soul through the mire and persecuted our spirit. It was when they saw that they were to have no share in the benefits of God's creation that our people turned their backs on "everything under the sun" and neglected the Arts and Sciences—astromony, agriculture, navigation, architecture, law, and politics. "What share have we in these?" they asked; "the nations are our enemies, let us leave these studies and devote ourselves to trade and commerce, to earn a living for ourselves and our children . . . Let us trust in our heavenly Father and devote ourselves to subjects which lead to life eternal—the laws and precepts commanded us by God."

Thus Wessely went on to show that when the Jews came again under enlightened rule their ignorance precluded them from taking advantage of the opportunities for becoming citizens of the world which then presented themselves. He complains of the absence of books in Hebrew on secular subjects and deplores the jargon into which the ancient language has been turned. In the offer of the Emperor Joseph he sees the chance for the Jews to rehabilitate themselves in the intellectual world and declares that the Emperor

> has spoken words of true peace to all his people, and among his many good deeds he has not forgotten a lowly and long neglected race.

The storm of controversy which this missive evoked is perhaps better remembered than the principles which were at stake. The hostility of the rabbis disappointed Wessely bitterly, but he was recompensed more than he probably realised when two years later he received the letter, part of which was given at the beginning of this article. Other letters in the series of "Words of Peace and Truth" had appeared in the course of the battle, and Wessely had proved himself the champion of progress—but the characteristic of his appeal was the retention of Hebrew as the medium of Jewish thought and its constant adaptation and enrichment to that end. We have much to learn from Wessely's pedagogics. Although he was opposed by the orthodox party no one could have been more pious or more earnest in their religious faith than he. And the proof of the essential rightness of his policy, which embodied religious and secular teaching in a Hebrew but enlightened environment, is afforded by the survival only of those parties in Judaism who have adopted it.

Wessely's posthumous fame, however, rests on his poetical work. It is a legend which has been created by the writers of textbooks of literary history. Even if he was a laureate to his contemporaries, time, which has assigned places in the ranks of Hebrew writers to many of his disciples, may surely try to appraise him at his true worth. He was compared "to the great-limbed eagle, mighty-winged, who looks not to earth, but whose eyes are turned to the heavens, to the tent of the sun and the lofty heights; so thou, Naphtali, ascended the summits of song, despising fables of dust and ashes, thy harp has ever had a holy theme." There is a likeness in outward appearances between his life story and that of Milton. They were both old men when they wrote their epic poems. Indeed, the first part of Wessely's שירי תפארת (Songs of Glory) was published in 1789, just after the storm over the Austrian Emperor's edict had subsided. And the pious purpose of the writer reminds one of the attempt to "justify the ways of God to man":—

> To me, unworthy, smooth the rugged way,
> Cast on my darkness an enlivning ray;
> For by my song the righteous in Thy praise
> Will be more fixd; the wicked see his ways,
> Turn from his course of folly and of ill,
> And in Thy Law seek to subdue his will.
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> A jewelld ring to every willing ear,
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> It is not that for understanding all these things thy strength is too feeble; thou knowest how thou with the strength of God art filled, and that which many princes and a multitude of rulers in the world never would understand thou comprehendest at once. (Book VI.)

It is unfortunate that this poem has no imaginative spark to illumine its dull course, because it is the only attempt on a grand scale in the Hebrew language to do honour to the name of the great lawgiver, Moses. That the intentions of the writer were no mean ones is shown by these stanzas from the introduction:—

> His deeds refresh the heart and make it glad,
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As a poet Wessely was at his best when writing elegies: two of considerable beauty are to be found in the pages of "Measef," and were written for Mendelssohn and for the warm-hearted Prince Leopold of Brunswick. Nevertheless, it is not as a poet that one should think first of Wessely. Before this he was a pedagogue, but foremost he was a lover of the Hebrew language.

Here the idea is universal: The Kingdom of God will regulate every individual. It arose partly from a realisation of the tyrannic instability of human rule, partly from the idea of fulfilling the good life, and partly from the Messianic hope of future bliss.

The same thought is expressed in the oldest portions of the Sibylline Oracles, "God will set up an eternal Kingdom over all mankind with Jerusalem as its capital. The Gentiles will accept God's Law, and peace and quietness shall obtain."

Practically all the Jewish apocryphal writings reflect this idea when speaking of the Messianic age and the Kingdom of God.

In Ben Sira God is asked to send His fear—*i.e.*, reverence, the religious spirit—on all nations (xxxiv, 2), in order presumably that they might enjoy the blessings of true religion which the writer wished to share with others.

In the Book of Wisdom Gentile princes are invited to honour wisdom that they may enjoy the eternal kingdom.

In the Psalms of Solomon God himself is to be the eternal King. The proved sinners, *even among the Jews*, will be driven from the inheritance reserved for them. The other nations will come to see the glory of God.

In Rabbinic literature the Kingdom of God is "less expressive of an accomplished fact than an indefinable ideal."

The moral implications are consciously and consistently developed. The Kingdom of God asserts the right of freedom to be the prerogative of every human being, and Rabbi Jochanan ben Zakkai denounces the Hebrew who remains a slave and prefers the human yoke to the yoke of God's Kingdom.

Among the Rabbis the idea of universalism is extended. "In the future," says the Midrash, "Jerusalem shall extend to the extremities of Palestine and Palestine shall cover the earth."

A mere sketch of the idea in its later development shows how far Jewish religious teaching became enriched and ennobled by Rabbinic lore.

The Kingdom of God is in this world. It is established on earth by man's consciousness that God is near. The Torah is the emissary between the King and his subjects. "Receive upon yourself the yoke of the Kingdom of my name," says the Torah, "outweigh each other in the fear of Heaven and let your conduct be mutual loving-kindness." The administrators and founders of the Kingdom of God were not warriors or political chiefs, but men kindled by a sense of the divine—warriors of the spirit, even as Abraham, who were to spread holiness and justice to the ends of the earth. Hence (as Schechter rightly points out in his "Aspects of Rabbinic Theology") the universal tone generally prevalent in all the kingship prayers! The concluding lines of the kingship benediction recited on the New Year read: "Reign Thou in Thy glory over the whole universe, and be exalted above all the earth in Thine honour, and shine forth in the splendour and excellence of Thy might, upon all the inhabitants of Thy world, that whatsoever hath been created may understand that Thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King, and his dominion ruleth over all . . . O purify our hearts to serve Thee in truth, for Thou art God in truth, and Thy word is truth and endureth forever. Blessed art Thou O Lord, King over all the earth." Its variation in the daily liturgy runs: "We therefore hope in Thee O Lord our God that we may speedily behold the glory of Thy might, when the world will be perfected under the Kingdom of the Almighty and all the children of flesh will call upon Thy name . . . Let them all accept the yoke of Thy kingdom and do Thou reign over them speedily and for ever and ever. For the Kingdom is Thine and to all eternity Thou wilt reign in glory, as it is written in Thy Torah the Lord shall reign for ever and ever." Its repeated declaration in the Kaddish proceeds: "Magnified and sanctified be His great Name in the world which He hath created according to His will. And may He establish His kingdom during your life and during your days."

There was a close relation between the doctrine of the Unity and that of God's universal Kingdom. Hence, in the liturgy the citation from the Bible embodied in the Kingship Benediction often concludes with the verse: "Hear O Israel the Lord our God the Lord is one."

Yet it was Zion that was to be the seat and centre of justice enthroned.

"And Thou O Lord shalt reign, Thou alone over all Thy works on Mount Zion, the dwelling-place of Thy glory and in Jerusalem, Thy holy city, as it is written in Thy holy words 'The Lord shall reign for ever, Thy God of Zion unto all generations. Praise ye the Lord." (Ps. CXLVI. 10.)

The coming of the Kingdom and the redemption of Israel are inseparably bound up. The establishment of the Kingdom of Glory is conditioned by the security and survival of the people who were the divine pillars of the throne. The connection between the Kingdom of Israel and the Kingdom of God gave the idea a substance and a reality. The Kingdom was to be in *this* world. A whole people were to become consecrated to its realisation. Yet the door is open to receive converts and proselytes by means of repentance, and a universal Kingdom will arise. In its ideal state it will enjoy material prosperity and peace.

God's Kingdom will be universal, and this consummation will be helped if not actually brought about by the example and teaching of Judaism as a national entity—a paradigmatic nationality. Such an idea is opposed to the conception of a fallen humanity redeemed by the sacrifice and glorification of God's Son. It is the Kingdom of *God* and not of *man* which is to be established.

And the Rabbis add that the chief difference between the present condition of the world and the Messianic age will be the abolition of persecution. It will not be heralded by martial blare or celestial omen; it will not be in the thunder or rustling wind, but silently and almost imperceptibly it will be wafted on the small, thin voice of conscience—the voice of God.

There are many other ideas and beliefs which have come to be regarded as Christian, but which, in reality, are Jewish not only in origin, but in their development and practical application.

The divine in man—the soul striving to imitate its origin and source; the Immanence of God, side by side with His transcendentalism; His greatness but not aloofness, His holiness but not inaccessibility, "The Lord is nigh unto *all* who call upon Him."

The attitude of God to sinners expressed in Christian doctrine in the words, "There is more joy in heaven over one sinner than over ninety-nine righteous who need no repentance," which is the old idea nobly expressed by Ezekiel, "I have no pleasure in the death of the wicked," and the Rabbinic complement, "In the place where the repentant stand the wholly righteous cannot stand."

The idea of suffering as the symbol of election and grace, expressed in the conception of the suffering servant of the Bible, and the theory of chastisements of love both in the Bible and Rabbinic literature, based on the text, "Whom the Lord loveth He chastiseth."

The conception of humility and the sense of sin, on the one hand, and a joyful confidence, on the other; the idea of faith as being exemplified through action; the value of personality as stressed by the way in which Bible history clusters around "characters"; the sacrifice of self; the idea of Christian charity which is the combination of the old Hebrew צדקה and חסד.

These must be left to some future occasion. "Time, the great healer," is not seldom the great deliverer—a very present help in trouble. Here, then, we must end our survey.

What causes tended to make Jewish ideas keep rigorously to their own, peculiar if you like, line of development, how Christianity in her missionary activities may have absorbed some of the national ideas she superseded, how far she may have contracted germs of Paganism while administering to its sick soul, are questions too momentous for a hurried glance.

I come to praise Judaism rather than to bury its rivals. I hope I have indicated the necessity of Jews delving more deeply into the Jewish sources and Jewish literature generally, in order to become convinced that the ideas and ideals of ethics and morality were not the discoveries of Christianity, but have been in existence long before that time, and that Jewish development of these ideas has been carried on along Jewish lines, and in this way reached a high and satisfying level of perfection.

Sometimes we live so much in the atmosphere of an idea that we forget its existence; because we breathe the air with such effortless ease we forget the circumambient mass of ether that feeds our souls. It is, perhaps, the old story of familiarity breeding contempt. Rather let familiarity stimulate our respect and unfamiliarity whet our desire. The more we delve into our own spiritual mines the more shall we be able to assert the rights of property and the right of possession; sometimes we have been negligent of our inheritance, and almost deserved to suffer the law of "lapses." That is our great danger. And because these series of lectures help to stave off the peril, to bring us into our own, and this coming into our own is for the good of all, I very much welcome the honour of having addressed you to-day.

NAPHTALI HARTWIG WESSELY.—1725-1805.

By L. V. Snowman.

Almost every important movement in literature can be traced to an origin from a "circle" of writers who generally regarded one of their number as their doyen. The revival of Hebrew in the nineteenth century was the outcome of the pioneer efforts of those disciples of Mendelssohn who sought to raise the intellectual level of their co-religionists through the medium of the sacred tongue, and used it, to the horror of the rabbinical party, for secular instruction. The Association for the Advancement of the Hebrew Language was formed in Königsberg in 1783, and its first public act was to address a letter to one who had "raised the Hebrew language from the dust":—

> "Since the pride of Israel has been humbled, since the crown has fallen from his head and the people of the Lord have been taken captive, there has been no vision published, the players have ceased their music and poets there have been none until you, Naphtali, arose. . . . Since your writings have spread abroad among Jewry, you have kindled the hearts of wise men with the fire of your hymns; they yearn, every one, to hear your words and long to speak with you, for you speak like a seer, your portion is with true singers."

They then expressed their intention to study the Hebrew language as found in the Bible, to write a new Bible commentary, and to send their manuscripts to the recipient of the letter for his approval.

Even if one discounts much of their extravagant form of address on account of the favour they were seeking and the current style of letter-writing, yet it is still clear that they held their correspondent in high esteem. What had enabled Wessely to become the applauded authority in the Hebrew world of letters at a time when Moses Mendelssohn was at the height of his fame? The answer is found in a consideration of his literary output—philological, pedagogic, and poetical.

Wessely, born in 1725, was the son of an armourer who had among his clients the King of Denmark and Peter the Great. His Hebrew education was on different lines from that usually provided at that time, because it was based on a thorough knowledge of grammar—a feature which, however pedantic it may be, is an essential in the training for correct writing. This branch of his education affected the whole of his literary work, the bulk of which was concerned with philological subjects. "Lebanon" was the name he gave to a series of works dealing with the meaning of Hebrew roots and synonyms, and it was through these that he, a layman, achieved fame among the highest rabbinical authorities of the day. Indeed, on one occasion he received an invitation from the Sephardi congregation in London to become their Haham, but this he declined. The lasting importance of this work lies in its style. Its very simplicity was a revolution in

the method of writing Hebrew that was then prevalent. Bialik has called Wessely the "father of watery Hebrew," but this unkind criticism disregards the fact that he was the one to destroy that mosaic form of writing, the virtue of which consisted in being able to say what you wanted by stringing together Biblical phrases, whole, inverted or truncated. Words were used without thought being given to their true meaning, and the result was incoherent verbiage. In 1775 Wessely published his commentary on the Ethics of the Fathers; this gained universal approbation among many famous rabbis, and even an English translation appeared in the "Hebrew Review," about sixty years later.

Meanwhile Wessely's business duties in Berlin had enabled him to come into contact with Moses Mendelssohn. Both men had the sincere desire to better the intellectual condition of their people, to lead them out of their Ghetto modes of thought into consonance with the life of the nations among whom they lived. But each had his own idea of how to reach this end, and the comparison of these and of their results affords an interesting example of the mainsprings of Jewish history. Mendelssohn, like Philo and Maimonides in former ages, wished to trim Judaism to the prevailing system of philosophy, although their aims are generally described in less obvious terms. He wrote his German version of the Pentateuch in order that his German co-religionists might have a textbook of religion which they could appreciate, in the same manner as their gentile neighbours had their own systems of theology. And by adopting the current Kantian philosophy and adapting Biblical exegesis thereto he strove to make a gulf between Jewish creed and life which should approximate in configuration to that between Christian creed and life. The results of this method of raising the cultural level of Jewry are well known; the Judaism of Mendelssohn's own family did not survive two generations.

Wessely, on the other hand, found sufficient in Jewish sources for the most progressive of those who sought after a new order. By thorough study of the Torah he endeavoured to build up a Jewish philosophy for Jewish people. In 1777, when Wessely's employer, David Feitel, retired from business, leaving him without means of livelihood, several wealthy members of the community engaged him to read with them and to interpret the Bible. The practical outcome of these duties was Wessely's contribution to Mendelssohn's commentary on the Pentateuch, the ביאור. This extract from the chapter of Leviticus gives a clear insight into its writer's attitude towards the fundamental book of his religion, and shows considerable scholarship, combined with a faith that strikes one to-day as even naif:—

> *And he shall cover it with dust* . . . (referring to the blood of wild animals found killed). Rashbam states that this is in order to render the blood unfit for food. But this cannot be so, otherwise one would have to cover the blood of any beast, and not only birds and wild animals. Ibn Ezra says that it is necessary to cover the blood of any animal which has not been brought as an offering to the altar lest an onlooker, seeing the blood of a stag, ram or fowl, think that a sacrifice has been made to an idol. But I know not why he should think so, because he would know well that one may eat these animals and that they require Shechitah; it would be more reasonable to imagine that a heathen sacrifice had been made if an ox or a lamb were concerned. However, it is not for us to investigate the reasons for the Mitzvahs if it is not essential for the simple understanding of the text.

And this from the translation of בן נעול in the "Hebrew Review;"—

> Religion without a trade is void in the end and leads to sin (Ethics ii. 2). Man is not to say, "As the study of religion and its duties ought to be our principal occupation, I'll make it my only pursuit and means of subsistence." He who says so and acts accordingly derogates from the true dignity of religion and debases it into a means of providing for his earthly wants. It is impossible he should stop short there; for as he becomes accustomed to consider religion as a mere trade it will gradually lose its influence on his mind; its rules and dictates will become irksome to him, its study a mere stepping-stone to earthly riches and grandeur. Thus hypocrisy, outward resemblance and inward avarice and ambition will usurp the place of religion, till the measure of his sins be full and his assumed piety come to nought.

Although these comments may appear simple and obvious, yet at the time they were a revolution against the abstruse Kabbalistic methods then in vogue. Indeed Wessely shared the opinions of Mendelssohn in regard to the low cultural standard of his co-religionists, and incurred the hostility of those orthodox scholars who had hitherto applauded his writings when in 1781 he wrote דברי שלום ואמת (Words of Peace and Truth) advising the Jewish subjects of the Emperor Joseph of Austria to embrace whole-heartedly his offer of secular education. This formed but a part of the programme of emancipation of the Austrian Jews, but many of them saw in the remission of many burdensome taxes and the abolition of other irksome restrictions, together with the provision of schools to enable their children to grow up with a training in secular subjects like their Gentile neighbours, a plot to wean them from their religion. The Jews of Trieste appealed to Wessely for advice as to whether they should make use of the Emperor's offer; and in the course of his reply Wessely explained the state of Jewish culture, the causes of its decay and the remedies which he advocated. These included a more rational mode of Hebrew education, in which children would not be turned into the mazes of the Talmud before they had mastered the Hebrew of the Bible.

> Many of them (Jewish scholars of his day) are men of learning and intelligence, and others are upright and God-fearing men; but their whole attention has been devoted since their youth to the study of divine statutes and laws; of the humanities they know nothing because they have never heard of them. They are not acquainted even with Hebrew grammar nor the beauty of the language, its structure or style—the very fountain head of scholarship. How much less do they know anything of the language of the people among whom they live; many of them are unable to read, let alone to write it. . . . We are not to blame for this state of affairs, but generations of Gentiles who, for the last thousand years, have issued decrees against us which were subversive of human learning, have dragged our soul through the mire and persecuted our spirit. It was when they saw that they were to have no share in the benefits of God's creation that our people turned their backs on "everything under the sun" and neglected the Arts and Sciences—astronomy, agriculture, navigation, architecture, law, and politics. "What share have we in these?" they asked; "the nations are our enemies, let us leave these studies and devote ourselves to trade and commerce, to earn a living for ourselves and our children . . . Let us trust in our heavenly Father and devote ourselves to subjects which lead to life eternal—the laws and precepts commanded us by God."

Thus Wessely went on to show that when the Jews came again under enlightened rule their ignorance precluded them from taking advantage of the opportunities for becoming citizens of the world which then presented themselves. He complains of the absence of books in Hebrew on secular subjects and deplores the jargon into which the ancient language has been turned. In the offer of the Emperor Joseph he sees the chance for the Jews to rehabilitate themselves in the intellectual world and declares that the Emperor

> has spoken words of true peace to all his people, and among his many good deeds he has not forgotten a lowly and long neglected race.

The storm of controversy which this missive evoked is perhaps better remembered than the principles which were at stake. The hostility of the rabbis disappointed Wessely bitterly, but he was recompensed more than he probably realised when two years later he received the letter, part of which was given at the beginning of this article. Other letters in the series of "Words of Peace and Truth" had appeared in the course of the battle, and Wessely had proved himself the champion of progress—but the characteristic of his appeal was the retention of Hebrew as the medium of Jewish thought and its constant adaptation and enrichment to that end. We have much to learn from Wessely's pedagogics. Although he was opposed by the orthodox party no one could have been more pious or more earnest in their religious faith than he. And the proof of the essential rightness of his policy, which embodied religious and secular teaching in a Hebrew but enlightened environment, is afforded by the survival only of those parties in Judaism who have adopted it.

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A BOOK OF THE MONTH.

By the Rev. S. Levy, M.A.

The Oldest Commentary on Numbers and Deuteronomy.

Sifre (*i.e.*, "the Books"), also known as *Sifre debe Rab*, is the oldest commentary on Numbers and Deuteronomy, and is mainly devoted to the *Halachic* interpretation of these two books of the Pentateuch. The redaction hitherto in general use has been the edition by Markus Friedmann, published in Vienna in 1864. A revised compilation of the text is one of the commendable enterprises of the Gesellschaft zur Foerderung der Wissenschaft des Judentums, Hinter der Katholischen Kirche, 1, Berlin, W.56. The section on Numbers appeared in 1917.

The editor is Dr. H. S. Horovitz, and his Introduction is a model of lucid exposition and critical ability. He accepts the theory of the composite character of the *Sifre*. He assigns different portions to the Schools of Rabbi Akiba and Rabbi Ishmael respectively, and deals with all the niceties and technicalities of the problems of the authorship of individual dicta with a masterly control of his material. One set of Notes is devoted to the variant readings of the text, and another provides comments and references to parallel passages.

A Latin version of the *Sifre* is to be found in the "Thesaurus" of Ugolini, published in the middle of the eighteenth century, but the *Sifre* has not yet been rendered into any modern language. Most of the illustrations, here translated into English, have been chosen from the book of Deuteronomy, in view of the accidental circumstance that at the present season of the year Deuteronomy furnishes the weekly portions from the *Torah*. The examples follow the order of chapter and verse in the books of Numbers and Deuteronomy.

Numbers x, 10. *Ye shall blow with the trumpets. . . . I am the Lord your God.* "I am the Lord your God." Why is this said? Because it is said, In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets (Leviticus xxiii, 23). From this passage we cannot infer the Kingship, therefore Scripture teaches, The Lord his God is with him, and the shouting for the King is among them (Numbers xxiii, 21). This implies the Blowing of the Trumpets and the idea of the Kingship.

Numbers x, 35. *Rise up, O Lord, and let Thine enemies be scattered.* Can there, then, be enemies before Him Who spake and the world came into being? But the verse declares that whosoever shows hate to Israel is as though he would show hate to the Omnipresent. . . . Whosoever rises up against Israel is as though he would rise up against the Omnipresent. . . . Whosoever helps Israel is as though he would help the Omnipresent.

Numbers xv, 38. *That they put upon the fringe of each border.* Rabbi Chanina, the son of Antigonos, said, Whosoever fulfils the precept concerning the fringes on the borders of [כנפי] garments, of him it is said, Ten men . . . shall even take hold of the skirt [בכנף] of him that is a Jew, saying, We will go with you, for we have heard that God is with you (Zechariah viii, 23). And whosoever neglects the precept concerning the fringe of the border [הכנף], of him it is said, That it might take hold of the ends of [בכנפות] the earth, and the wicked be shaken out of it? (Job xxxviii, 13).

Numbers xv, 39. *That ye go not about after your own heart and your own eyes.* "After your own eyes"; this means unchastity, as it is said, And Samson said unto his father, Get her for me; for she pleaseth me well (Heb. is pleasing *to my eyes*) [Judges xiv, 3].

Numbers xxviii, 8. *An offering made by fire, of a sweet savour unto the Lord.* It is a gratification of spirit unto Me, that I speak and My will is done. Simeon ben Azzai said, Come and see that in connection with all the sacrifices in the *Torah* it is not said "God" (*Elohim*), nor "thy God" (*Elohim*), nor "the Almighty" (*Shaddai*), nor "the Lord of Hosts" (*Zebaoth*), but only the Tetragrammaton is used, the Unique Name. This is done in order not to provide pretext of speech for heretics to prevail in argument.

Numbers xxx, 34. *For I the Lord dwell* [שכן] *in the midst of the children of Israel.* Rabbi Nathan said, Beloved are Israel, for whithersoever they went into exile the Divine Presence [שכינה] accompanied them.

Deuteronomy iii, 23. *And I besought the Lord at that time.* Two good rulers arose for Israel, Moses and David, King of Israel. They could have weighed down their transgressions by their virtuous deeds, but they besought not the Omnipresent that He should give them aught save of His free grace. This fact provides an inference from minor to major. If they, who could have weighed down their transgressions by their virtuous deeds, besought not the Omnipresent that He should give them aught save of His free grace, all the more should he, who is but one thousandth or one ten-thousandth part of their disciples, not beseech the Omnipresent that He should give them aught save of His free grace.

Deuteronomy iii, 23. *And I besought the Lord at that time, saying: O Lord God.* Wherever God is called Lord (the *Tetragrammaton*), there His quality of mercy is implied, as it is said, The Lord, the Lord, God, merciful and gracious (Exodus xxxiv, 6). Wherever He is called *Elohim*, there His quality of justice is implied, as it is said, The cause of both parties shall come before God (*i.e.*, the judges, Hebrew, *Elohim*) [Exodus xxii, 8]. And it further says, Thou shalt not revile God (*i.e.* the judges, Hebrew, *Elohim*) [Exodus xxii, 27].

Deuteronomy vi, 4. *The Lord our God the Lord is One.* Over all those who come into the world, *the Lord* [is] *our God*, in this world; *The Lord is One*, in the world to come. And so it says, And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name one (Zechariah xiv, 9).

Deuteronomy vi, 5. *And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.* "With all thy soul," even though He take away thy soul, and so he (the Psalmist) says, Yea for Thy sake are we killed all the day long (Psalm xliv, 23).

Deuteronomy vi, 6. *And these words, which I command thee this day, shall be upon thine heart.* They shall not be in thine eyes as antiquated ordinances, which men count of no value, but as new, towards which all eagerly rush.

Deuteronomy xi, 13. *To love the Lord your God.* Perchance thou wilt say, Lo, I will learn *Torah* in order that I may become rich, or that I may be called Rabbi, or that I may receive a reward. Therefore Scripture teaches, *To love the Lord your God.* All that ye do ye shall do only from love.

Deuteronomy xi, 13. *And to serve Him with all your heart.* "And to serve *Him*, this means Prayer. Thou sayest, This means Prayer. Perhaps not so, but it means Temple (Sacrificial) Service. Therefore Scripture teaches, *with all your heart.* Can, there, then, be Temple (Sacrificial) Service with the heart? Then what doth Scripture teach by saying, *and to serve Him with all your heart?* This means Prayer.

Deuteronomy xi, 17, 18. *And ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these My words in your heart and in your soul.* The Holy One, blessed be He, said unto Israel, My children [also when in exile] deck yourselves with the precepts, in order that when you return [to your own land] they shall not be strange to you.

Deuteronomy xi, 22. *For if ye shall diligently keep all this commandment.* The words of the *Torah* are compared with water. Just as water is life to the world, so, too, are the words of the *Torah* life to the world, as it is said, For they are life unto those that find them, and health to all their flesh (Proverbs iv, 22).

Deuteronomy xi, 22. *To walk in all His ways.* These are the ways of the Holy One, blessed be He, as it is said, The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin (Exodus xxxiv, 6). And it further says, And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered (Joel iii, 5). And how is it, then, possible for a man to call himself by the name of God? But just as the Omnipresent is called merciful and gracious, so be thou merciful and gracious, and make free gifts to all. As the Holy One, blessed be He, is called righteous, as it is said, The Lord is righteous in al[l] His ways (Psalm cxlv, 17), so be thou righteou[s] As the Holy One, blessed be He, is called gracious, as it is said, And gracious in all His works (Psalm cxlv, 17), so be thou gracious. Therefore it is said, Whosoever shall call [himself] on [by] the name of the Lord shall be delivered (Joel iii, 5). And it further says, Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him (Isaiah xliii, 7). And it further says, The Lord hath made everything for His own purpose (Proverbs xvi, 4).

Deuteronomy xv, 41. *I am the Lord your God.* Rabbi Nathan said, There is not a single commandment the fulfilment of which does not bring with it its own grant of reward.

Deuteronomy xvii, 10. *And thou shalt do according to the tenour of the sentence, which they shall declare unto thee from that place which the Lord shall choose.* A turning aside from the teaching of the Great Beth Din (Sanhedrin) of Jerusalem is punishable by death, but a turning aside from the teaching of the Beth Din of Jabneh is not punishable by death.

Deuteronomy xvii, 11. *According to the tenour of the law which they shall teach thee . . . thou shalt do.* A transgression of the teaching of the words of the *Torah* is punishable by death, but a transgression of the teaching of the words of the Scribes is not punishable by death.

Deuteronomy xvii, 11. *Thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left.* Even though they teach thee as right what in thine eyes is left, or as left what [in thine eyes] is right, nevertheless hearken to them.

Deuteronomy xxiii, 8. *Thou shalt not abhor an Egyptian.* For what reason? *Because thou wast a stranger in his land.* Rabbi Eleazar, the son of Azariah, said, The Egyptians did not admit Israel but for their own needs, yet the Omnipresent here fixes a reward for them. Lo, you can draw an inference from minor to major. If he who, without any intention to do a good deed yet does a good deed, Holy Writ accounts it unto him as though he had acquired merit; all the more, then, will he be rewarded who intentionally commits a good action.

Deuteronomy xxxii, 10. *He compassed him about, He cared for him.* Before our father Abraham came into the world, the Holy One, blessed be He, was King, as it were, only over the heavens, as it is said, The Lord, the *God of heaven*, Who took me from my father's house (Genesis xxiv, 7). But when our father Abraham came into the world he made God King over *heaven and earth*, as it is said, And I will make thee swear by the Lord, the God of heaven and *the God of the earth* (Genesis xxiv, 3).

Deuteronomy xxxii, 29. *Oh that they were wise, that they understood this.* If the Israelites paid regard to the words of the *Torah* which was given unto them, no nation or kingdom could rule over them. And what did the *Torah* say unto them? Receive upon yourselves the Yoke of the Kingship of My Name, and reconcile one another in the fear of Heaven, and conduct yourselves the one with the other in loving kindness.

Deuteronomy xxxii, 50. *And die in the mount whither thou goest up.* The ministering angels said unto the Holy One, blessed be He, O Sovereign of the universe, why did the first Adam die? He said unto them, Because he did not fulfil My statutes. [They said unto Him], But lo, Moses did fulfil Thy statutes! He said unto them, It is My decree that he is equal with all men, as it is said, *This is the law, when a man dieth* (Numbers xix, 14).

Deuteronomy xxxiv, 5. *So Moses the servant of the Lord died there.* Not to the shame of Moses does the verse thus speak, but in his praise, for thus do we find of the First Prophets that they are called servants, as it is said, Surely the Lord God will do nothing, but He revealeth His counsel unto His servants the prophets (Amos iii, 7).

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THE ZIONIST CONGRESS.

Violent Anti-Semitic Riots.

DISGRACEFUL ATTACKS UPON JEWS.

DELEGATES UNDER POLICE PROTECTION.

OPENING PROCEEDINGS.

[*From our Correspondent.*] VIENNA.

For the last week Vienna has been seething with ill-concealed hostility towards the Jews on the part of the *Hakenkreuzler* and extreme nationalists, and it became obvious some days ago that the opening of the Congress would be the signal for outbreaks of a serious nature. A National Socialist anti-Semitic meeting, held on Thursday in last week, formed a sort of rehearsal. Following the meeting, the *Hakenkreuzler* patrolled the streets shouting insults against the Jews. A number of persons were injured, although not seriously, and an attack was made on a café largely patronised by Jews. Eighteen arrests were made. Another significant incident was that the excursion steamer, "Franz Schubert," which had been chartered by Zionists for a cruise in the Wachau, was pelted with stones, and when near Neuburg was fired at. Fortunately no one was injured.

On Monday evening, disturbances of a much more serious nature occurred. Trouble had been anticipated as a result of the refusal of the anti-Semitic organisation to accept the prohibition by the police of the Congress and procession they had intended to hold. The whole of the district around the Ringstrasse was in darkness, and many of the hotels and cafés were closed for fear of anti-Semitic rioting. Wherever lights were burning they were shaded to attract less attention. Defying the police prohibition, crowds of *Hakenkreuzler* assembled around the Votive Church. Thousands of police formed a dense cordon round all the streets leading to the Concert House, in which the Zionist delegates were assembled discussing the preliminary arrangements for the Congress. At the doors and all around the Concert House, guarding every entrance, were hundreds of detectives and uniformed police, two officers at every door.

In spite of all precautions, fierce fighting took place, although the attackers were unable, in spite of many attempts, to reach the Concert House. In the Ringstrasse, seats were torn up to make a barricade against the mounted police, and iron bars and chairs were used as weapons. Shots were also fired at the police, but without effect. The police, who showed extreme patience with the demonstrators, were obliged to make 132 arrests. Nineteen rioters and twenty-one police officials were injured. Following the disturbances, Jews were advised not to remain in the streets after dusk.

The efforts of the hooligans to reach the Zionist delegates were persistent and reckless, and in order to hold off the attackers the police, who were on duty to the number of 7,500, were obliged to draw their sabres. All roads to the Jewish quarter, as well as to the Concert House, were guarded, and the hotel at which the members of the Zionist Executive were staying was protected by iron roller gates. All police leave of absence has been cancelled, and it is estimated that the additional police preparations will cost the Government over £40,000.

Further rioting, though of a less serious nature, occurred on Tuesday and Wednesday. It is believed that a demonstration on a very large scale is being arranged for Saturday.

It is said that two Belgian delegates to the Congress have been injured. Professor Albert Einstein was to come to Vienna in time for the Congress, but his arrival has not yet been reported.

It now appears that Dr. Weizmann last week wanted to transfer the Congress to Weisbaden; but in view of the guarantees of the Austrian Government that the proceedings should pass undisturbed, he allowed himself to be persuaded not to do so.

The Congress Opened.

The Congress was opened by Dr. Weizmann on Tuesday evening. The British Ambassador was present, but did not speak.

Among other Ministers present were those of France, Germany, Italy, Japan, Argentine, Switzerland, Turkey, Roumania, Poland, and Jugo-Slavia, as well as several Austrian Ministers and representatives of the Diplomatic Corps.

The city was quiet. All streets leading to the Concert House were closed by the police during the proceedings, and only delegates and authorised visitors were allowed to pass. Prior to the opening of the Congress, the premises were thoroughly examined by the police, even the cellars and the drains being searched for bombs.

Dr. Weizmann's Address.

Dr. WEIZMANN, welcomed the delegates and visitors, particularly the representative of the Austrian Government, Dr. Resch, to whom he expressed thanks for "the hospitality of the Austrian Government towards the Zionist Movement in this beautiful Vienna, with which Zionists are bound by undying memories." Continuing, Dr. Weizmann said: "From here went forth Herzl's call to the Jewish people, the prophetic message of the Jewish State to the scattered Jewish seed. Here Herzl worked, creating in suffering, in restless haste, within a few years. Although only a plain gravestone has remained here to mark his memory, yet immortality manifested itself in this unique mission and its consummation. Herzl called our work a cause of peace and human civilising. He felt it to be such. It is in this spirit that we have come here hoping that the Austrian people and its Government will appreciate Zionist work. We welcome fraternally and cordially the representatives of the Vienna General Jewish Community and of the Sephardic Jewish Community of Vienna. I have been given the privilege of welcoming the representatives of the foreign Governments, especially of Great Britain, which accepted the Mandate of the League of Nations for the administration of Palestine. It is not only my duty, in the name of the Jewish Agency, to express to the representative of the mandatory power our gratitude, goodwill, confidence and respect, but it is much more the feeling of a deep and old union of the Jewish people with the British nation whose strongest tradition is the Bible. We value it at its full that the Mandatory Power has taken over this great task, knowing, at the same time, that our own work is contributing ever more to the promotion and fulfilment of our aim. The upbuilding spirit of this work for the Jewish Homeland gives full confidence that it will be a matter of pride not only for the Mandatory and the Jewish people, but also a progressive contribution for the whole of mankind. The feeling of the people of the Mandatory is one of confidence in the trustworthiness of the Jewish people, and both have, day by day, to prove themselves true to each other. We, for our part, will not fail in proving ourselves loyal. We welcome here with great satisfaction their excellencies, the consuls of all the other States which are represented. The presence of so many Government representatives at the opening of this Congress demonstrates the position which has been gained since the modest beginning of the Zionist Movement twenty-eight years ago. The first strong pioneer groups have already found firm footing in our land of promise, the seed of a Jewish commonalty has already been formed. Without exaggeration we see it growing to be a limb of the family of nations, with its homeland entrusted to it by the League of Nations. Already, the opening of the Hebrew University on Mount Scopus has given us a wonderful feeling of being a people like unto others, and, in addition, we were ennobled by the spiritual leadership of that great statesman and great friend of our people, Lord Balfour, and by the participation of the representatives of the civilised nations of the whole world. We have been the happy pioneers for the generations coming after us. The ideal strivings of our work are taking form under our eyes. (Cheers.)

"We have to give to ourselves an account of what we have done since the last Congress, striven for, achieved, and experienced. Still more we have to consult with each other as to what has yet to come. Together with our achievements goes concern for our disappointments. Difficult undertakings confront us, and we shall need hope, daring, and enthusiasm. Yet we are able to declare, looking back without prejudice, that our sacrifice has not been without its blessing. These past two years have seen our position in Palestine growing firm, and a continually growing extension of Jewish possessions both in regard to men and things and energy. The immigration movement to Palestine has risen from a few hundreds a month to many thousands, and this unaccustomed activity has animated all branches of activity. We must record with satisfaction that since the League of Nations has given international recognition to the fundamentals of our upbuilding work, the Jewish population of Palestine has almost doubled. At the same time we know that this pleasing growth is only the first layer, and that it is necessary to incorporate in the organic growth of this young community the strong foundations which are called national language, national culture, and national work. Hundreds of new residential quarters and homesteads have risen up, and just as astonishing is the keen many-sided industrial activity in industry. The growing production is making efforts to secure markets to dispose of its goods. The yearning and the call for land, and more land, is growing ever stronger. The movement towards Palestine has increased very largely among all classes. Many who were previously cold in regard to our hopes and shut out Palestine from their sphere are now prepared to help us in the work of building Palestine for the honour of the Jewish name. The readiness to give material support has also grown stronger, and the *Keren Hayesod*, and the Jewish National Fund have won a place in the hearts of hundreds and thousands of friends. This is something to spur us on for the future, and we must continue our work to a greater extent, measure for measure, as our own work grows. We can look back on the past two years with satisfaction, although we should demand a bigger and more rapid achievement. Also self-criticism is necessary, so that there should be no smug self-satisfaction. We have the splendid feeling that our cause lives and progresses, and that gives us power and energy to overcome all future obstacles and difficulties. All our achievements till now we owe to two factors—to the Zionist Movement, which expresses itself at its strongest and clearest through the Zionist Organisation, and to the creative Jewish settlement in *Eretz Yisrael*. This Congress will have to give Zion a new impulse because it has achieved great things and must achieve still greater. This Congress must also be given its due by the *Yishub*, unreserved support and confidence to an organisation which lovingly carries on with the Palestine work and knows how to value the work done by the *Yishub*. We must turn to the work of the Congress as the responsible and authorised representatives of the Zionist will of hundreds of thousands all over the world who are spiritually united with our brothers and sisters in *Eretz Yisrael*. I declare the fourteenth Zionist Congress open." (Loud Cheering).

Mr. Sokolow's Address.

Mr. Nahum Sokolow, President of the Congress, speaking in Hebrew, said: "For the second time we are assembled in Vienna, the cradle of modern Zionism, out of which went the first appeal for the creation of the Zionist Movement, and where there is the grave of Herzl so dear to us all. This Vienna Congress should be a congress of work, less of externalities, and more of inner absorption, a congress of action. Although there is no ground yet for hymns of praise, much of importance has been achieved. Since the Armistice, the Jewish population of Palestine has increased fifty per cent. and in quality, the increase is much greater. Now we have the immigration of the middle-class which is playing a great part in the life of the country. This fourth class of immigration is linking up with the previous constructive forces in Palestine, striving simultaneously for new forms of activity. The Jewish people has borne on its own shoulders the whole burden of the building up of Palestine, through the Zionist Organisation and its channels of gold, the *Keren Hayesod* and the Jewish National Fund, with the aid of the big general, as well as private, Jewish organisations in the Diaspora. While humanity, in suffering, is striving to rebuild the destruction, the living Hebrew people rises up anew and shows the whole world with its witnesses of birth—the Bible and its historic rights—with the plough and with the trowel, shows the way to justice and to peace through the heroism of labour. The Jewish people has never taken to itself the images of Moloch with their glowing arms of iron, nor has it taken the doctrine of armed masses with clenched fists and with cannons and war alarms. The old traditional ideals of justice and love and harmony are now embodied in our brothers at their daily labour in the rebuilding of Palestine. The salvation of the people is not a mechanical political process. It is no common every day task but a holy work. Salvation and the upbuilding of the country are

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dependent, of course, to a certain extent on the political conditions and programmes. But the revival and the renewal of the Jewish nation will come by the moral renewal of individuals. The real rebirth of the entire nation demands the recovery and the activity of all its individual members. The Zionist Movement is chiefly a spiritual and ethical movement. It is in this spirit that we give an account of our doings to the world at large. It is regrettable and strange that there are people to be found who can calumniate and attack such a movement of an ancient people. We establish it here afresh that we are a society of workers of the plough, builders of streets and of houses, stone masons, doctors, gardeners, teachers, and artists. We have neither the wish, nor interest, nor the time to engage in polemics with our calumniators, to whom our people and our aims and our methods are wholly unknown. Our cause interests the civilised nations who have recognised our right and that is for us sufficient.' (Cheers.)

Mr. Sokolow concluded his speech by appealing to the Congress to solve the difficult questions before it in a spirit of responsibility and of clear understanding, but also with inextinguishable enthusiasm, for all the groupings represented at the Congress, he said, were striving for the same aim—the salvation of the people of Israel and of the Land of Israel.

Preliminary Proceedings.

The American delegates to the Congress held a conference with Dr. Weizmann on Sunday, to decide on questions of policy and tactics at the Congress. The discussion turned on the questions of the Crimean colonisation project and the attitude which the American Zionist Organisation is to adopt with regard to the Joint Distribution Committee's fifteen million dollar drive in the United States, and on questions connected with the Budget.

It has been decided that the American delegation is to retain its freedom of action as an independent group, in view of the fact that none of the groups at the Congress is able to exercise a decisive influence in the voting without the support of the American delegation, which will therefore be able to sway the Congress by its votes. The whole of the American delegation, it has been decided, is to form one close body at the voting.

The negotiations for the formation of a Centre bloc at the Congress are proving more difficult than was thought, because of differences between the various groups on economic rather than on political questions. Dr. Hantke, Vice-Chairman of the Actions Committee, and Deputy Rabbi Dr. Thon have formed a bloc of the German and West Galician delegates, which is now seeking the support of other delegations to work for the promotion of a policy of labour colonisation in Palestine. The delegation from Congress Poland is forming the Right wing of the Congress, seeking support for a policy of middle-class colonisation. The American delegation stands between the two, and is trying to arrange a compromise between them on the basis of which all three groups could unite.

The Poale Zion Conference has decided to oppose absolutely the whole scheme of the extension of the Jewish Agency, on the ground that the men whom it is intended to bring into the extended Jewish Agency have even less understanding than the present Zionist leaders of the demands of the Jewish working class in Palestine, and that the Jewish Agency will, therefore, be even less satisfactory from the workers' point of view than the Zionist Congress as the supreme organ for the upbuilding of Palestine.

CONGRESS PROBLEMS.

AGENCY PLAN TO BE ABANDONED?

[*From a Correspondent.*] VIENNA, Friday.

What will be the chief problem before the Congress ?. That is a point which is exercising the minds of nearly every visitor to Vienna ; but so far little light has been thrown on the question. One assumes that, as usual it will take some time before the Congress comes to grips with the realities of the situation. One thing seems fairly certain, that the Agency business will not be the main issue, as was expected some weeks ago. One might go even so far as to predict that the Agency question will be summarily dismissed from the order of the day. This, it should be pointed out, is by no means the result of the opposition to the extension of the Agency. The whole question, which has for a number of years been the centre of Zionist controversy, and which has caused serious dissension in the Movement, will, it seems, disappear from the Zionist stage in consequence of the new Crimean enterprise undertaken by Mr. Louis Marshall and his group.

The enterprise, whatever its merits or (in the opinion of a very large majority of Jews) demerits, cuts deeply into the whole work of Zionism. When Mr. Marshall and his friends agreed to enter the Agency, the general impression was that his group would concentrate on Palestine. The Crimean project is held by many to be an attack by the Bolsheviks on Zionism, a new and subtle method of undermining Judaism through assimilation. That Mr. Marshall and his group should have not only bestowed their blessing, but also pledged their support, came as a great surprise to those who had been negotiating with them about the Agency.

It is my personal impression that Congress will not waste much time over the issue ; and that unless Dr. Weizmann, who, if I am not mistaken, has in the past few days seen Mr. Marshall at Geneva, makes some definite statement to the contrary, the whole question will be abandoned for the present.

The main problem with which Congress will be faced is, to judge from the temper of the preliminary discussions, of a purely economic nature, but vital principles are involved in it. Though not entirely new, the question has become very acute in consequence of the increased immigration into Palestine and the nature of the immigrants. The bulk of the new arrivals is totally different in quality from the earlier immigrants. The *Chalutzim* did all the rough and pioneer work. The new immigrants now are in the main drawn from the middle class or small traders. The Zionist Executive, while giving as much assistance as possible to that type of immigrant through the financial instruments of the Movement in the way of loans, has, however, concentrated its main efforts on the settling of the workers on the land and on agricultural work. This is objected to by the "middle class," who insist that the Palestine Budget must include provision for their class as much as for the workers. Opinion is divided

over the issue, which will, in all probability, occupy the centre of the stage at the Congress.

The personal element has not, so far, come into play. The opposition will be disarmed if the Agency plan is temporarily abandoned, though they will, no doubt, point triumphantly to the moral of the collapse. Such conflicts as arise will be between the left and the right, and the centre, which is divided in its sympathy, will be the decisive factor.

Unforeseen questions may arise. Dr. Weizmann is anxious to resign; indeed he insisted on doing so at the last Actions Committee meeting held in London. He was prevailed upon by representatives of the majority to remain. If he reluctantly does remain at the head of the Zionist Organisation, it will probably be on condition that he is relieved from the strain of his duties for some time.

The problem of the transfer of the Head Office to Palestine is another vexed question, it being held by many—including, I think, Dr. Weizmann himself—that it is wholly premature and likely to be against the political interests of Zionism.

Such, in short, are some of the questions that will come before the Fourteenth Congress, which is regarded—though this is said on every occasion—as the most important Zionist Congress ever held. It is unique in this, that never before had a Congress had to deal with so many questions of an actual nature—actual because the work in Palestine itself has developed to a high degree, and has assumed wide dimensions, carrying with it enormous responsibilities.

REPORTS TO THE CONGRESS.

REPORT OF EXECUTIVE COMMITTEE.

The report of the Executive of the Zionist Organisation to be submitted to the Zionist Congress at Vienna, forms a bulky volume, consisting of no less than 389 pages, and such a mass of detail is given that in many cases, to use a colloquialism, it is difficult to see the wood for the trees. For instance under the heading of "Administration," the names of all the employees of the London and Palestine Executives are given—even housekeepers, messengers, and charwomen have their names immortalised in the report. Also the estimated cost (£E.700), of establishing a settler's family in Palestine is given in complete detail; apparently they need, among other things, "half a waggon," "a fifth of a corn machine," and "a tenth of a grass mower." They are allowed two eggs per person per day "for the purpose of sustenance."

The statements of real moment in the report are almost smothered in this mass of doubtless important information. Nevertheless, there is much that is worthy of record. The report notes an increase of Jewish national sentiment during the last two years and a corresponding diminution of organised opposition in Jewry to the Zionist Movement. It is added that the Executive "whilst adhering unswervingly to the principles of the Jewish National Movement, have endeavoured to secure the co-operation of those Jewish circles that still lie outside the ambit of the Zionist Organisation, by continuing the negotiations aiming at the extention of the present basis of the Jewish Agency." In the course of the political report, a remarkable tribute, as it must strike anyone who knows anything of the relations that have subsisted between the Executive and him, is paid to Sir Herbert Samuel for his work as High Commissioner. "It would be idle," it says, "to deny that there were, as was only to be expected, occasional differences of opinion between the High Commissioner and the Zionist Executive on various practical questions relative to the establishment of the Jewish National Home, but the Executive are happy to place on record their deep appreciation of the patience and courtesy with which their representations were invariably received by Sir Herbert Samuel, of the serious and sympathetic consideration which he never failed to accord them, and, above all, of his unflagging devotion to the welfare of Palestine and its people. Sir Herbert Samuel has, by common consent, acquitted himself of his historic task with dignity and distinction, and he carries with him in his retirement the enduring gratitude of the Zionist Organisation and of the Jewish world at large. The Executive are happy to learn that Sir Herbert Samuel has intimated his intention of making Palestine his future home." The report goes on to express confidence that the Government of Palestine will be carried on under Lord Plumer's direction in full accordance with the spirit of the Mandate.

In regard to the Jewish Agency, it is recorded that Mr. Louis Marshall and Mr. Leonard Stein came to a provisional understanding on various technical points relative to the constitution of the Agency, following which Mr. Marshall, "acting on the authority conferred upon him by the Non-Partisan Conference, invited fourteen representative American Jews to serve with him on the Organisation Committee." The duty of this Committee will be to draw up a list of responsible American Jewish organisations to be invited to participate in the Convention, which will nominate or allot the American non-Zionist members of the Agency Council.

Some interesting figures are given under the heading of immigration. During the two years under review, the total number of immigrants to Palestine (excluding returning local residents) was 33,161—an average of 1,326 per month. The highest figure reached in any one month was in March of this year, when 3,811 immigrants entered the country. In December 1923, the number was only 383. Forty-two per cent. of the immigrants (13,940) came from Poland—a far greater proportion than from any other country. Only 78 persons (less than one quarter per cent. of the whole) immigrated to Palestine from the United Kingdom.

Under the heading of finance there is a perfect welter of accounts, balance-sheets, "schedules," and "reconciliations" of budgets. From this mass of figures it appears that the income of the Zionist Central Office in the two years was £11,553 less than its expenditure, and that at March, 1925 there was a debit balance of £18,926. It is perhaps worthy of note that during the period under review the London Executive spent (apart from its own propaganda work) £178 on subventions to the press. The income of the Palestine Executive amounted to £778,412, and its expenditure to £771,824—an excess of income over expenditure to the amount of £6,588. The Palestine Budget shows, however, a debit balance of £45,165.

THE *KEREN HAYESOD*.

The report to the Congress of the Palestine Foundation Fund contains, in the section devoted to finance, figures and accounts that are in so chaotic a state of muddle that it has been found impossible to extract any definite meaning from them.

First of all, the report covers two years of activity, but for some unknown reason it has been thought fit to present no less than four semi-annual balance-sheets and the same number of income and expenditure accounts. The latter, too, have omitted, strangely enough, practically all reference to income. For instance, for the half-year ended March 31st, 1924, we are told that the income of the *Keren Hayesod* was 11s. 2d. and that the expenditure exceeded that sum by £20,995 11s. 10d. Certainly in another part of the report the figures of the half-year's subscriptions are given; but they do not appear on this account; and the balance-sheet for the same period gives the identical figure as excess of expenditure over income. For the half-year ended September 30th, 1924, there appears to have been no income at all; at any rate there is only an expenditure side to the "income and expenditure" account for that period. No explanation is given of how the *Keren Hayesod* could have ventured, in one half-year, on an expenditure of £20,996 3s., with an income of 11s. 2d., and in another half-year to have spent £18,727 9s. 8d. with no income at all.

We are told, in one of the numerous "schedules," that the income of the *Keren Hayesod* in the course of the four years of its existence has amounted to £1,772,326, of which £962,760 has been raised in the two years under review. The remittances from the United States amounted to 61.81% of the total receipts. England in the period covered by the report, has contributed the sum of £21,222. The total receipts from England up to the end of March of this year amounted to £39,969, or 2.25% of the total.

A table is given showing how these funds have been utilised. £899,424 has been used, during the two years since the last Congress, for the regular Palestine Budget and investment of capital in Palestine. The remainder has been used as follows: £38,436, expenses of Head Office and Department for Central Europe; £31,908, salaries and expenses of travelling propagandists; and £9,563, payments to overseas branches. The proportions are: Palestine Budget, etc., 91.9%; Head Office, etc., 3.9%; travelling propagandists, 3.2%; overseas branches, 1%. Thus, 8.1% of funds received has gone in expenses; and of the money allocated to Palestine, 8.5% has been consumed in the same manner. There is nothing in the report to show what percentage of the money collected has been deducted for expenses prior to its reaching the Head Office of the *Keren Hayesod*. It is also noteworthy that the sum spent on travelling propagandists has increased since the last Congress by 63%.

In view of the involved nature of the accounts, a representative of the *Keren Hayesod* was approached, and kindly volunteered to give "explanations" of the report. He said that the Income and Expenditure accounts were not really such at all; they were merely records of expenditure, and were only *called* Income and Expenditure Accounts. The fact that the final balance-sheet shows a turn-over of only £182,660 19s. 6d. is accounted for by the fact that remittances to Palestine (amounting to £1,610,499 2s. 2d.), are merely deducted from the subscriptions, and do not appear on the other side of the account at all.

It is admitted that no particulars are given of the initial cost of collecting the money; these figures can only be obtained from the individual federations. It is believed, however, that, at a rough estimate, this initial cost would work out at an average of 20%. Hence, when a subscriber gives £1 to the *Keren Hayesod*, according to the information supplied us, the deduction for expenses is as follows: Collecting, 20%; Head Office expenses, 8.1%; Palestine expenses, 8.5%. In other words, of his £1, about 13s. 5d. goes actually for work in Palestine—a total deduction of 33%.

Another curious point is found in the table showing "the amounts paid on behalf of overseas branches." This includes "U.S.A. Preliminary Expenses and non-Partisan Conference." It thus appears that the *Keren Hayesod* paid part of the expenses of Mr. Louis Marshall's conference in America. Apparently the *Keren Hayesod* has power to disburse sums on extraordinary expenditure without the authority of the Actions Committee, though the latter body, we were assured, "considers" the expenditure afterwards. The table also includes "budget accounts" for various countries, "grants," and "expenses." On enquiry we were informed that some countries deduct the whole of their collecting expenses before forwarding the results to the Head Office, others send the gross amount and claim for expenses afterwards, while still others deduct part of the expenses and then claim for the other part. "Grants" are part-payments of expenses; "expenses" are whole payments. "Budget accounts" are apparently the same as "grants." In the same schedule appears an item "Various Countries for Propaganda Literature." There is another account for propaganda, and it is not clear why these are dealt with separately.

Two other questions arise from the report. One is: Are commissions payable on certain amounts received by the *Keren Hayesod* to persons sent out by the Head Office for propaganda purposes? The other is: Have any steps been taken to place the organisation on a proper legal basis, or is it still in its original position? The report does not answer either of these queries.

This, however, definitely emerges. £1,772,326 had been received by the Head Office from the formation of the *Keren Hayesod* to March 31st of this year, the date of the final balance-sheet (the figure stood at the end of June at £1,919,311). Of that sum £1,610,499 had been remitted to Palestine. What proportion either of these amounts bears to the actual money collected it is impossible to discover.

Zionists and Vienna Rioting.

To the Editor of THE JEWISH CHRONICLE.

SIR,—The responsibility for the serious state of affairs in Vienna is on the head of the Zionist Executive.

They considered their choice of Vienna infallible; and when the nature of the "Christian love" of the inhabitants of Vienna became apparent, they refused to treat these preachers of love as self-respect required and hold the Congress elsewhere. Thus, all Jewish money spent during the Congress will enrich these self-same anti-Jewish mobs.

Still more humiliating is their simple trust in the assurances of the

Austrian Government severely to suppress organised anti-Jewish rioting. As Tuesday's TIMES puts it, "the 'severity' promised by the Police President seems to be entirely lacking."

The Zionist Executive, of all people, should long ago have realised that throughout the ages the Jewish people has had assurances and pledges from many Governments—including the British Government—all of which have been violated and set at naught.

Obediently yours,

S.

World Conference of the *Hitachduth*.

ZIONIST EXECUTIVE ATTACKED.

[*From our Correspondent.*] VIENNA.

The World-Conference of the *Hitachduth*, which has sent more than thirty delegates to the Zionist Congress, was held last week. Mr. Joseph Sprinzak, Jerusalem, opened the discussion.

In a report dealing with the activities of the Head Office, Mr. Friedland, the General Secretary, said that the membership had increased to 23,000.

Mr. Werlinski (Russia) spoke of the persecutions to which members of the Zionist Labour Party were subject in Russia, and on that account he asserted that they must adopt a negative attitude towards the proposed colonisation of the Crimea with the help of the Joint Distribution Committee.

Mr. Wilanski criticised the activities of the Jewish National Fund in Palestine. A considerable portion of its means had recently been used for town-colonisation. That was a serious mistake, since it enfeebled the agricultural basis on which alone a firmly rooted colonisation could be carried out. Through the rapid rise in prices of sites in a town such as Tel-Aviv, to which the National Fund had contributed heavily, the Arabs there had obtained enhanced sums for their property, and with the proceeds bought considerable areas in the neighbourhood of Jaffa, which were specially suitable and important for Jewish agriculture.

Dr. Arlosow (Tel-Aviv) described the political relations existing between the Party and the Zionist Executive. The Party found itself in opposition to the Executive and would give expression to this fact before the Congress in unequivocal terms. Unpardonable errors had been committed. For example, the memorandum to the Mandates Commission of the League of Nations, in which the complaints of the Jews with reference to the limitations imposed on them with regard to the extension of the National Home were clearly expressed, had failed to reach Geneva in time, and that had caused the Commission to be influenced in their decisions by the counter statements of the Arabs. The Executive had also not made it possible to obtain from the Mandatory Power the positive assistance envisaged by the Balfour Declaration. But in spite of all these mistakes the great work of Dr. Weizmann must be recognised, so that the opposition of the party should in no way be directed against him.

German Assimilationists and the *Keren Hayesod*.

FOREIGN MINISTER'S SNUB.

[*From our Correspondent.*] BERLIN.

The German Assimilationist Jews recently sent to the German Foreign Office a deputation, the purpose of which was to denounce the Zionists as unpatriotic citizens who diverted large sums of German money donated to the *Keren Hayesod* to Palestine. Mr. Stresemann, the Foreign Minister, replied that he saw no reason for changing the friendly attitude of Germany towards the Zionist Movement. He added that the late Dr. Rathenau had come to the conclusion that Zionism was not incompatible with German patriotism.

Jewish National Activities.

THE *KADIMAH*.

A quarterly meeting was held on Monday, at 26a, Soho Square. Mr. I. Lessman presided. In the course of his report the Hon. Secretary, Mr. Fred Z. Bogard, announced that the Society had sold 335 *Shekalim*, taking the first place among all Young Zionist Societies. Special drives had been arranged in the West Central and Brondesbury districts, with gratifying results. Valuable propaganda had also been effected in spreading the aims of the Zionist Movement. Mr. A. Temer has presented the Society with a Jewish National Banner.

EDINBURGH.

At the opening meeting of the Junior Zionist Society the following were elected: Messrs. D. Rifkind, President; Leslie E. Lucas, Vice-President; Louis Spark, Secretary; C. Eppel, Treasurer; and B. Brown, Committee. A football club is being formed, of which Mr. D. Rifkind is Captain. Meetings are held in the Livingstone Hall at four o'clock every Sunday. All communications should be addressed to the Hon. Secretary, Mr. Louis Spark, 5, West Crosscauseway.

GLASGOW.

The Zionist Literary Society is renewing its activities for the coming season. It has been decided that during the month of January, a week shall be allotted in which the different sections of the Society, educational, social and dramatic will demonstrate their activities. A bazaar will be held at the same time. The week will be called the Glasgow Zionist Circle Carnival Week. Any assistance, whether in kind or in the form of suggestions, will be gratefully received by the Hon. Secretary, Mr. S. R. Lipchinsky, 165, Main Street, S.S.

LEEDS.

A meeting of the local Jewish National Fund Commission was held last week. Mr. J. Coss presided. The biennial conference will be held on October 18th. Professor S. Brodetsky who later was in the chair, Mr. M. Silman, the Rev. E. Kahan, Mr. I. Labovitch, Mrs. Diamond, and Mrs. Umanski, paid tributes to the work of Mr. Coss, who was leaving for Palestine. Mr. M. Silman was elected Chairman, and Dr. Umanski, and Mr. B. Wineberger, Vice-Chairmen.

LIVERPOOL.

The local branch of the Poale Zion, in conjunction with the local branches of the Workers' Circle, Cabinet-makers, and Tailors' Trade Unions, held a picnic to Eastham on Sunday last. Sports were held, and the prizes were distributed by Mrs. Lesik. Vocal items in Yiddish and English were given.

(*Continued on next column.*)

THE LAND OF ISRAEL.

Lord Plumer.

DEPARTURE FOR PALESTINE.

Field-Marshal Lord Plumer left London for Palestine on Friday to take up his duties as High Commissioner. He is due to arrive at Jaffa on the 25th inst. Lord Plumer was accompanied by Lady Plumer and Major Brooke, his son-in-law, who is acting as his A.D.C. Captain Drummond, his private secretary, follows in a few days.

Interviewed by a Press representative, Lord Plumer said that he had never been in Palestine. When the remark was ventured that if he did as well in the capacity of High Commissioner as he had done in other capacities he was assured of success, he replied; "I shall do my best, and no one can do more."

Colonel Kisch arrived in Jerusalem last week. He will welcome Lord Plumer on his arrival in the name of the Zionist Organisation.

The Chief Rabbi of the British Empire had an important interview with Lord Plumer prior to the latter's departure for Palestine.

Baron Edmond de Rothschild.

EIGHTIETH BIRTHDAY.

Baron Edmond de Rothschild, the founder of the Jewish agricultural colonies in Palestine and of the Palestine Jewish Colonisation Association (Pica), celebrated his eightieth birthday on Wednesday. A message of congratulation was sent on behalf of the whole of Palestine Jewry to the "Father of Jewish Colonisation in Palestine."

Palestine Wine Production.

HARVEST CEREMONY AT RISHON.

Colonel Symes, the acting High Commissioner for Palestine, spoke at the annual ceremony of the inauguration of the grape harvest in the wine cellars at Rishon-le-Zion recently.

Mr. Shapira, the manager of the cellars, conducted the visitors through the various departments, and spoke of the progress made since the establishment of the cellars. Welcoming the Acting High Commissioner he referred to the valuable work done by Colonel Symes when Governor of the Northern District of Palestine. Colonel Symes congratulated the Palestine Jewish Colonisation Association (Pica) and the colony on their useful and flourishing work. They had transformed sand dunes, he said, into a veritable Paradise. He would see to it that a simpler system of taxation should be introduced for the benefit of agriculturists, and indeed of the population generally.

Mr. Ballèreau, the French Consul, complimented the manager and staff of the wine cellars on their work, and proposed a toast to the cellar workers, the Rishon-le-Zion institution, and to Baron Edmond de Rothschild.

Mr. Keith-Roach, Acting District Commissioner of Jerusalem and Jaffa, expressed congratulations on the great work accomplished on that spot, which forty years ago had been a wilderness.

Monument to Maimonides.

TO BE ERECTED IN PALESTINE.

Maimonides, the great Jewish philosopher, astronomer, physician and Talmudist of the twelfth century, the first to attempt a reconciliation between religion and science, is to be honoured by Jews, Spaniards and Moroccans 721 years after his death by the erection of a monument.

A campaign for 100,000 Pesetas for the purpose of erecting a monument on Maimonides' grave, which is situated on the shore of the Lake of Tiberias in Palestine, has been launched in Madrid as a result of a visit made to the grave by Ignacio Bauer, a Spanish-Jewish banker and President of the Jewish community in Spain.

Land of Israel News in Brief.

THE Jewish National and Hebrew University Library, has succeeded in acquiring the library of the Austrian lawyer, Anton Freiherr von Hye, which contains 3,527 books (about 7,000 volumes). The "World Union of Jewish Students" paid half of the cost of acquisition of the library and the Institute of Jewish Studies of the University, the other half.

THE Government has agreed, in accordance with the Jewish desires, to utilise a part of the late Sir Ellis Kadoorie's bequest for the erection of a Jewish Agricultural School, at Afuleh.

JEWISH NATIONAL ACTIVITIES.—(*Continued from previous column.*)

SOUTHPORT.

The Jewish National Fund has received from the local Jewish National Fund Commission (per Mrs. R. Isaacs), the sum of £17 on account of box collections made in July and August. This Commission has now raised £46 for land redemption in *Eretz Yisrael*.

Jewish National News Items.

THE Czernowitz Military Court has received instructions from the Supreme Military Command not to deal harshly with *Chalutzim* on their way to Palestine, who are caught illegally crossing the frontier between Poland and Roumania.

THE Jewish Community of Tel-Aviv is to ask the Zionist Congress to arrange for the transference of the remains of the late Dr. Herzl and Dr. Nordau to Palestine.

THE Italian Government has issued an appeal to directors of cultural institutions and libraries and presidents of scientific and literary organisations to transmit to the Jerusalem Hebrew University the publications issued by the institutions and their members, as well as presenting their personal works. Libraries are permitted to forward their duplicates, and publishers are also asked to assist. A large number of volumes have already been forwarded to Jerusalem.

THE Bulgarian Zionist Federation has founded a model colony *Osid* (Future), in the South of Bulgaria with the object of training *Chalutzim* there.

The Jew in the American Theatre.

BY IRMA KRAFT.

The Jew appears to-day in significant silhouette in the drama and in all phases of the American theatre. He who "runs may read" the meaning of this silhouette, for it is graven with a firm etcher's pencil all over the "back drops" of the American stage. Whether it be as dramatist, producer, actor-manager, actor, the Jew's power is everywhere, potent and prescient. His is the brain which, retreating into the fastnesses of managerial offices, manipulates the newest, the greatest and the most stupendous of Broadway productions.

The rise to power of the Jew in America in this most important of arts could afford enough material for a brochure of length and value. His quick development and his storming of the "seats of the mighty" prove his long-latent artistic stamina. His ability to handle enormous projects and the importation and projection of world dramas, pageants, stupendous undertakings in the theatre, prove that his vision and executive ability are second to none.

This brief article, however, can treat only of a few achievements of the Jew along certain dramatic lines; and, in general, denote the value of his influence on the American stage. These few instances may, however, go to show the value of his achievements in general, and to imply the quality of his ability in handling his new-found *métier*.

The Jew has ever been a showman, concealing during his tragic Ghetto years a suppressed but vital sense of drama, an urgent love of the artistic, the beautiful, the symbolic. His is a nature dramatic in its essence, nurtured by the long silent years when Life teemed with daily tragedies and few comedies, when in twilight hours, the drama of the race passed before his seething mind. Jewish literature abounds with the unplayed dramas of a race whose very essence is of poetic structure. So in this new and most daring of all countries it is fitting that at last the Jew has come into the expression of his own.

In America we have great theatrical syndicates controlled and owned entirely by Jews. Jewish managers buy, direct, produce, and control the theatres in almost all the important cities of the United States. They own and operate the most important circuit of "legitimate" houses, vaudeville, and kinemas, and most of the small private theatres in every town. There are two or three great threatrical combines which, to an almost appalling extent, have come to consume all smaller effort. In many cases, the opposition has to "buy out or sell out," so that all competition languishes, and many individual efforts are lost in the shuffle. As is always the case with "combinations," this is often bad for individual effort. But the condition is not as bad in the theatre as in other businesses where, in America, the same monopoly rules. The worst effect of the great theatrical combines is that the big managers own all the theatres in the smaller cities; so that when a "show" leaves New York and becomes a "road" show, it is compelled to pay the price demanded, from the Theatrical Trusts, or go out of business.

Yet there is great variety in their productions and a search after the varied, the beautiful, the stimulating, and at times the sensational, in the drama. Behind the production of "The Miracle," which has played with enormous success in the larger American cities, are the forces to which I allude. Curious that this passionate religious Christian spectacle must needs be presented by a Jew! Here again is the brain which conceived of the "Gemier" cycle, the importation of Duse, of Simone, of Bernhardt, of the great Shawplays, of the advent of the Moscow Art Players, the "Chauve Souris," the revues of England, France, and far distant Europe. In these Jewish brains "Merry Widows" come to life, "Madame Pompadours" live again, and "Fata Morganas" or "Hassans" linger awhile on the American horizon. In these Jewish brains there lies the impetus which visualises the successes of the Continent, which scours the four corners of the earth for the newest and the best; in this Jewish imagination are formed the schemes which, of all world stages, has caused America's to be the most cosmopolitan. In this Jewish imagery also lies the great love of music; and the beautiful productions of the Metropolitan Opera House can, in many cases, be traced to a Jew on the Board of Directors, who rests not until he has purchased a new "Amore Dei Tre Re," or imported a Jeritza.

It is the imagination also of these Jewish newsboys or street-waifs, become Jewish song writers, that has created a "Music Box Revue," a "Greenwich Village Follies," a Ziegfeld production, or a "Winter Garden," the songs of which raise bank accounts into the dizzy millions. It is these Jewish musicians whose "jazz" has made America synonymous with "motion," and whose ditties are hummed in the corners of Cairo or the Levant. It is these Jews who project more and more the startling effects on the Broadway stage.

Yet, all that the Jew, and especially the commercialised managerial Jew, does in the theatre is not beautiful. Too often has he sold his aspiring soul for the mess of Broadway pottage; too often has the glitter of millions enticed his soul away from the latent and still unexpressed artistry in the race.

But the Jews undoubtedly control theatrical America. The Shuberts, David Belasco, Klaw and Erlanger, Ziegfeld, Harris, and the Frohman interests—all these are names to conjure with. The Selwyns and the Theatre Guild, and many other combinations, are names which denote power and dramatic judgment. And in the line of actors, there are many more. Ben Ami has graven his art deep. Maurice Swartz continues to do good work at the Yiddish Art Theatre, Rudolph and Joseph Schildkraut star along Broadway, Lenore Ulric and Fannie Brice, Louis Mann and David Warfield—one could go on endlessly. The tragic, comic, graceful, thoughtful figure of the Jewish actor has added more than his quota during the last decades to the Thespian silhouette along Broadway.

And the meaning of it all? Is it that Israel—so long the silent mummer in the tragedy of man—has at last found voice and will express his heart? Is it that Israel, so long repressed, has at last found tongue and will be heard? Is it that the Jew at last has come into his own, and will linger on in the voice of Rachael or the sublime Sarah, continuing to pour forth molten, resonant, burning poetry through the years?

If at times, drunk with his own power, the Jew abrogates his rights as artist and falls into a raw commercialism, let us pity and not censure In every field 'twas ever thus, in every undertaking. Always there will be people to whom money will spell success. But there are others to counterbalance these few. A new International Playhouse is struggling into life, financed, dreamed of, exploited entirely by Jews. Theirs is the vision of a great, a real world-stage, a clearing house of world drama, whereon every nation will find its own tongue and speak in its own voice, whereon foreign artists, directors, playwrights, actors will find themselves at home, speaking in simple English to their friends across the sea, who by thus hearing them can come to a fuller, a clearer understanding of their problems, their difficulties and their racial psychology—an understanding which cannot but knit firmer a more solid bond of unison, approaching peace through dramatic terms and a comprehensive understanding which is so basically a union of all dramatic art everywhere.

American Aid for Jewish Relief.

Fifteen Million Dollar Campaign.

(*From our Correspondent.*) NEW YORK.

Five thousand persons have been invited to participate in a conference called by the American Jewish Joint Distribution Committee, to be held at the Benjamin Franklin Hotel, Philadelphia, on September 12th. The Conference is to consider the proposed 15,000,000 dollar campaign for Jewish relief and colonisation work in Soviet Russia, issued by Mr. David A. Brown, and signed by over 200 leading Jews from all parts of the United States.

While a very large part of the contemplated fund will be utilised for Russian-Jewish agricultural colonisation, a considerable proportion will go for welfare and reconstructive work of various kinds in other parts of Europe and in Palestine.

The construction of the *Yeshibah* of America, which, at a cost of 5,000,000 dollars, is to accommodate 2,500 pupils, was started recently.

The Central Conference of American Rabbis and the Alumni Association of the Hebrew Union College, will hold their annual meetings in Cincinnati during the week of October 18th, preceding the celebration of the fiftieth anniversary of the founding of the Hebrew Union College, which will be held on October 23rd and 24th.

The Lemberg Trial.

Jews Acquitted.

[*From our Correspondent.*] WARSAW.

The three Jews, Jaeger, Glasermann, and Korulnaber, who were accused of bribing witnesses to give evidence in favour of Stanislav Steiger, the Jewish student, charged with having thrown a bomb at President Wojciechowsky, have been acquitted, as has also the Polish detective, Dwornicki, against whom the same accusation had been made.

Mikitin, the man alleged to have been bribed, who first made the accusation against the defendants and then retracted it, saying that the Ukrainian revolutionary, Pantchichin, was responsible for the attack on the President, has been sentenced to six years' penal servitude.

Judge Rutka, who was alleged by the witness, Mikitin, to have forced him to make false accusations against the Jews, was last week under cross-examination. In many cases Judge Rutka denied the charges made against him; but some of the questions he refused to answer. He made no reply, for instance, to an enquiry by the President of the Court whether he had urged a Polish detective, named Dwornicki, to give evidence which would "finish off the Jews." Both Mikitin and Dwornicki described Judge Rutka's evidence as being entirely untrue.

The trial of Mr. Steiger is due to open in Lemberg on September 7th.

Jewish Immigration to Mexico.

A Novel Constitution.

One hundred Jewish families are reported to have decided to settle in Mexico, in accordance with the invitation recently extended to Jews by the Mexican Government. A Jewish colony is to be established in the State of Sonora, near the United States border, and the Mexican authorities are offering to the colonists land forming part of the Government holdings at the nominal price of from five to ten pesos per hectare. The Government will also furnish part of the agricultural machinery required by the settlers,

(*Continued on next page.*)

The Favourite Sweet at all Seasons
GREEN'S CHOCOLATE MOULD
(CHOCOLATE BLANC-MANGE)
PER 4½D PACKET

CHOCOLATE IN CHOCOLATE'S MOST DELICIOUS AND NOURISHING FORM
Prepared by
GREENS of BRIGHTON
Manufacturers of
Green's Sponge Mixture,
ETC., ETC.

JEWISH IMMIGRATION TO MEXICO—*Continued from previous page*

and free transportation will be granted to the settlers for themselves and their materials.

A Committee has been formed to found the Colony, and a Constitution has been drawn up to which all the immigrants have pledged themselves to adhere. The following are some extracts from this Constitution :

Each member must have the sum of at least 100 pesos upon arriving at the colony. Each member must own a pistol, which will be kept in custody by the authorities of the colony, who will work on a co-operative plan. Household equipment must be brought by each member. A commission to superintend the work will be formed by the President, Vice-President, Secretary, and Treasurer of the colony. No colonist is exempt from field labour except the President. Before dwellings are built on the site chosen for the colony a school and a synagogue are to be erected.

Colonists must remain in the settlement for three years, after which they may sell or transfer their holdings. The authorities of the colony have the first privilege of buying the land and house of a departing colonist, which holdings will be used for community purposes. Colonists who leave before the required three years will forfeit their holdings, which will revert to the community.

All work will cease on Friday evening at 5 o'clock, and will not be resumed until Saturday at 9 o'clock at night. All members of the community are invited to attend at the Saturday services at the synagogue. Fighting is prohibited. If a colonist has not the necessary money for his first four months of food, this money will be loaned to him by the community. The colonists should have this money over and above the required 100 pesos, which will be used to buy land, machinery, and seed. The nights will be divided into three watches in charge of nine policemen. Bells will mark the hours for work, for meals, for recreation and prayers. Working hours are from sunrise to sunset, with one hour for breakfast and two hours at noon. Harmful agitators will be expelled from the colony after being judged as such by the judicial commission. Colonists caught trying to cross the United States border surreptitiously will be handed over for punishment to the Mexican authorities. The community will have one Rabbi, one or more physicians, one *kasher* butcher, and one cantor.

It is understood that although the colony seeks to be independent and self supporting, some outside help will be required at the outset.

World Jewish Emigration Conference.

New Federation Constituted.

[*From our Correspondent.*] BERLIN.

At the second World Jewish Emigration Conference, which (as already reported to you) was opened here last week, a new Jewish Emigration Federation was constituted, which is intended to take the place of the United Jewish Emigration Committee. It is hoped that the new Federation will include all the Jewish organisations which are engaged in work in connection with the Jewish emigration movement.

An Executive has been elected, consisting of Dr. John L. Bernstein, President of the Hias (Hebrew Immigrant Aid Society of New York), Dr. J. Brutzkus (former Minister of Jewish Affairs in Lithuania), Mr. Ben Nathan (of the United Jewish Emigration Committee), Mr. Latzki Bertholdi (former Minister of Jewish Affairs in the Ukraine), Dr. Lvovitch (of the Central Committee of the O.R.T.), Mr. Jacob Lestchinsky (the Jewish statistician), Dr. Alfred Klee (Vice-President of the Jewish Community of Berlin), Dr. Krainin (of the Central Committee of the O.Z.E.), Deputy Oskar Kohn (Member of the Prussian Parliament), and Mr. Rudel. There is also a Council of thirty-one members.

Jews were attacked last week in the West End of Berlin by bands of members of the Swastika Organisation. The fighting centred about the Romanisches Café, one of the best known restaurants in the West End of Berlin, largely patronised by Jewish writers and artists. The Police Headquarters have issued a stern warning against any repetition of the disorders being attempted.

Mr. Henri Bergson.

Serious Illness.

Mr. Henri Bergson, the world famous French philosopher, has been compelled, on account of ill-health, to resign from the Presidency of the League of Nations Commission of Intellectual Co-operation.

Anti-Semitism in Roumania.

Renewed Outbreaks.

[*From our Correspondent.*] BUCHAREST.

Disquieting news of anti-Jewish outbreaks continues to come from the provinces. At Focsani armed anti-Semites forced an entrance into the house of the Vice-President of the Jewish community, and assaulted both him and his family. Jews have also been attacked at the railway station at Tecuci. Although no new anti-Jewish outbreaks are so far reported from Jassy, much anti-Semitic propaganda is being disseminated, and serious consequences are feared. The Cabinet has empowered the local authorities to take all necessary steps to suppress disorders.

The Jew, Lerman, who is accused of having assaulted the anti-Semitic leader, Professor Cuza, is now found to be not (as previously reported) a student, but a mill-hand. He is at present ill, but the police are unable to release him, as the populace are so inflamed against him that there is danger of his being lynched. Professor Cuza and his ally Codreanu are touring the country preaching the gospel of anti-Semitism. The former demands treatment for the Jews similar to that accorded by the Turks to the Armenians.

Judaism in the Far East.

The Need for Rabbis.

[*From an Occasional Correspondent.*]

Synagogues in the Far East and in India are noted for their architectural beauties, many of which dazzle the eye of the visitor, impressing with their beautiful decorations, marbles, and stones. But, alas, they depress heartily those who seek in them the balm of spiritual healing. They possess no driving power to elevate the thoughts of the worshipper in his efforts to commune with his Maker. The why and the wherefore of this deplorable situation are not far to seek. The dearth of spiritual leaders is driving the rising generation into the arms of materialism and despair. The absence of an ordained Rabbi to expound, teach, and preach the lofty tenets of Judaism aggravates the situation, while the monotony of the untrained *Hazan* renders the service uninspiring. The upshot of this can be better imagined than described. As I have said, while we have *Bathe Hakenesseth* noted for their beautiful architectural designs, we have not the right men to preside over them. Fancy a business organisation built at an enormous expense and yet possessing not the guiding hand of an expert to direct its affairs! Such an anomaly is only possible with our beautiful synagogues in China and India! Our elders—our men of wealth—think the best way to perpetuate Judaism is by erecting beautiful places of worship for the glory of the Most High, but they do not consider how the rising generation is to be made to understand and appreciate the beauties of their faith without an ordained Rabbi to minister to them. It is an alarming situation portending danger for Diaspora Jewry in the Orient. No less an exalted personage than Chief Rabbi Bension Ouziel, of Tel-Aviv, has sounded a note of warning. In a letter published in the local Zionist organ, ISRAEL'S MESSENGER, of the 3rd April, 1925, he characterises the situation as one calling for the united support of Sephardi Jewry. Says he :—

> The bitter *Galuth* dispersed the Sephardi communities in various places where a lethargic sleep fell upon them tearing them far away from all the Jewish communities in Europe, this being the essential cause of the great spiritual degeneration of this portion of Jewry. . . . There may come a time, when in all the large communities in the East there will be no cantors, no teachers, nor Rabbis to lead these scattered sons of the Diaspora, in the light of the great traditions of Judaism.

This is the fruit of our fifty years' inactivity which is bringing us a dearth of spiritual leaders and driving our people to spiritual bankruptcy. Will we not learn a lesson from the present decay of Jewish idealism in our midst? We incur a grave risk in following the line of least resistance and hugging to ourselves the belief that all is well with us. In these days when the craft of Judaism is tossing on the very tempestuous waters, and threatening to capsize any moment, it behoves us to analyse the situation critically and not ignore the danger that is ahead of us. To my humble mind, there is but one solution of the ill that affects us. One synagogue in the Orient built less, or even one disposed of, would hurt neither Jews nor Judaism. The cost of erecting a synagogue together with the purchase of the site comes to about £30,000. Interest on this sum would be enough to train a few young men annually in the Rabbinate at the Jews' College. These young men will not fail to add lustre to the name Jew and Judaism. These young men would do more to perpetuate Judaism and Jewish lore than a synagogue does standing as a passive witness to the Most High. I know of some Hannahs who would gladly give their Samuels to the Rabbinate, but, unfortunately, they have not the means to do so. Create an endowment fund and the whole question will be solved automatically. There must be found ways and means by which our bright young Samuels be given a chance to don their armour and enter the *Yeshiba* to prepare themselves for the Rabbinate. We have enough doctors, lawers, engineers, etc, but where are our spiritual leaders? Diaspora Jewry is dying spiritually and our elders will incur a grave risk if they do nothing to save the bark of Judaism from being capsized.

South African Board of Deputies.

Report of Activities.

The report of the South African Jewish Board of Deputies for the period August 1923 to June 1925 provides the record of much useful and important work. Both the membership and the income have increased, and it has thus been possible to undertake a good deal of additional work. Representations have been made to the Government in several cases of intended legislation that appeared likely to be harmful to Jews, and in practically every instance the results have been satisfactory. An immigration officer has been appointed at Cape Town. The Board has taken action in several cases of anti-Semitic activity, and has also prevailed on certain education authorities to alter the dates of examinations so that they should not fall on the Jewish Holy Days. The income for the two years under review has been £1,712, and the expenditure £1,508. The accumulated funds stand at £269.

Federation of Ukrainian Jews.

Relief Conference.

[COMMUNICATED.]

An important relief conference of representatives of Hebrew Congregations in the United Kingdom, convened by the London Federation of the Ukrainian Jews, will be held on Sunday, 6th September, at the Cannon Street Hotel.

Reports will be delivered on the activities of the Federation since its last annual Conference, *i.e.*, 1st April, 1923, to 31st July, 1925. Influential leaders of Ukrainian Jewry will be in attendance to report on the position of the Jews in the Ukraine and the transmigrants in Eastern Europe. The election of officers of the Federation for the ensuing year will also be held at this Conference.

Foreign and Dominion News Items.

THE question of Lithuania's treatment of her Minorities is to come up for consideration at the meeting of the Council of the League of Nations, which will be held in Geneva on September 2nd.

THE girl of about 21 years of age, believed to be English, who is in North Hudson Hospital suffering from loss of memory, may be identified (says a *Central News* telegram), by means of a photograph, on which are scribbled the words : "Telegraph Albert, cable Elinor Glyn, order passport, photographs, telephone bankers and Dr. Smythe. Attend to synagogue donation. Inquire Lady A." Another clue to her name are the initials "V.L." engraved on her vanity case.

MISS ESTELLA F. SOLOMONS has been elected an Associate of the Royal Hibernian Academy of Arts. She is a daughter of the late Mr. Maurice E. Solomons, of Dublin, and is well known as a portrait painter and etcher. Miss Solomons is the first member of the Jewish race to obtain this honour.

DR. BORIS D. BOGEN, Director of the Joint Distribution Committee in Russia after the close of the war, has been appointed Secretary of the Independent Order of B'nai B'rith in succession to Mr. Leon L. Lewis.

MANCHESTER.

[*From our Correspondent.*]

Talmud Torah.

The Broughton Branch which meets at the Lower Broughton Synagogue, held a concert last Sunday. Refreshments were provided by Messrs. Gremson and Halpern. The Rev. A. Suchanitsky, the headmaster, addressed the children. Mr. Halpern, the Hon. Supervisor, reported satisfactory progress by the pupils.

Homes for Aged, Needy, and Incurable Jews.

The monthly meeting of the Board of Management was held last week. The President, Mr. E. Nove, was in the chair. The Treasurer, Mr. Nathan Marks, submitted the report, which showed a deficit on the month's working of £164. The hon. medical officers, Drs. B. Hirson and R. Green paid forty-four visits to the institution during the month.

Mr. Abraham Massias, of Gibraltar, has presented a silver crown for the Perpetual Lamp to the synagogue of the Spanish and Portuguese Jews, Cheetham Hill Road.

The Jewish Literary and Social Society held a joint meeting with the Sheffield Social Club at Edale on Sunday last. An enjoyable ramble around Edale was held. A dance at the Church Hotel followed.

LEEDS.

[*From our Correspondent.*]

Talmud Torah.

At a meeting held last week at the premises of the new Talmud Torah, in Trafalgar Terrace, Mr. L. Gottliffe, who presided, said that the consecration ceremony would be held on Sunday, September 6th. The Chief Rabbi, he said, had written regretting his inability to attend the function in consequence of another engagement. The premises would be opened by Mr. V. Lightman, J.P., assisted by Mr. M. Burton, J.P. In the evening a banquet would be held at the Victory Hotel, Briggate, at which Mr. S. Wolfson will preside.

The Chairman expressed the hope that the community would rally to the moral and financial support of the new Talmud Torah. There was sufficient accommodation for nearly one thousand boys, but the expenses could not be met by the fees of the pupils, or by the donations already received.

The Rev. Dr. J. Abelson, Professor Dr. S. Brodetsky, and Messrs. V. Lightman, J.P., S. Wolfson, M. Silman, A. Miller, S. Adler, J. Cohen, J. Porton, S. Lubelski, and S. Hyman also spoke.

On the occasion of the *Brith Milah* of the son of Mr. and Mrs. D. I Sandelson, a collection from among those present on behalf of the Talmud Torah resulted in about £50 being subscribed.

Board of Guardians.

Last week at the relief meeting reference was made by the Treasurer, Councillor H. Morris, to the steps being taken for obtaining a suitable building in which to domicile those Jewish children at present in the scattered homes of the local Guardians. Mr. V. Lightman, J.P., supported the project. Councillor Morris said that a suitable house was in view and he hoped shortly to report on the satisfactory completion of the arrangements.

Communal Conference.

Mr. S. Wolfson presided last Sunday at a Conference of representatives of all the local synagogues, held in the Vestry Room of the Great Synagogue. He said that the object of the conference was to arrive at an understanding in regard to the upkeep and maintenance of the *Mikvah*, which was in danger of being closed down. The present impasse had arisen on account of the critical position of the *Shechita* Board, which had, to a great extent, provided the financial support for the *Mikvah*. At the present time that support was not forthcoming, and it devolved upon each synagogue and Chevra in Leeds to undertake its own share of the financial responsibility involved.

Mr. M. Abrahamson, President of the New Briggate Synagogue, suggested that there should be imposed upon each member of every synagogue and Chevra a small additional levy of one penny per week. He appealed for communal harmony.

Mr. Stross, Treasurer of the Old Hebrew Congregation, said that they should consolidate their efforts upon establishing the Board of *Shechita* once more upon a united basis, and then all would go well with the finances of the *Mikvah*.

Mr. Gittleman, Public Burial Society, agreed that the only solution lay in a united *Shechita* Board for Leeds.

Other speakers were Messrs. B. Cohen, Francis Street Synagogue; Pearlman, Louis Street Synagogue; S. Adler and Goldfine, Beth Hamedrash Hagodel; A. Friedman, Old Hebrew Congregation; J. Shepler, New Central Congregation; and L. M. Goldberg, St. Alban's Street.

It was subsequently agreed that the *Mikvah* should receive united support from all sections.

On the motion of Mr. P. Freeman, it was unanimously decided that the delegates be invited to a further conference on Sunday next in order to deliberate upon a solution of the *Shechita* Board crisis.

Home for Aged Jews.

The Inmates of the Home were entertained to dinner last Sunday, by Mr. and Mrs. Henry Freedman, in celebration of their Silver Wedding. The Rev. Dr. J. Abelson, M.A., and Messrs. M. Myers, and M. Stross paid tributes to the charitable work which Mr. and Mrs. Freedman were doing for the community.

NOTE.—Insertion of news cannot be secured unless it is received promptly. Reports of Sunday functions should reach the office not later than Tuesday early post.

Sinai Association.

Last Sabbath Rabbi J. Newman, B.A., of London, addressed the members of the Association. Mr. I. Fass presided. Rabbi Newman dwelt upon the necessity of associations for adolescents. He favoured a Young Men's Synagogue for Leeds, and suggested that the various synagogues should combine to organise one place of worship specifically for the young on lines similar to those existing in New York. Thanks were accorded to the Rabbi, on the motion of Mr. L. Cohen, seconded by Mr. S. Levin, and supported by Messrs. B. Rosenberg and H. Lagger.

Boy Scouts Camp.

Under the leadership of Scoutmaster Leopold Donne, the local Jewish Boy Scouts Troop held its sixteenth annual camp at Swinton Grange, Malton, by permission of Major Clive Behrens. In addition to the usual routine, sports, cricket matches and marches were arranged. Major Huddleston, the East Riding Commissioner, inspected the camp, and submitted a satisfactory report. On visitors' day, prizes for sports were presented by Mrs. McKennell. Friends of the troop will be welcomed any Wednesday evening at its headquarters, Samuel Street, Leeds.

LIVERPOOL.

[*From our Correspondent.*]

Hope Place Synagogue.

Beginning to-morrow and on every Sabbath, between the afternoon and evening services, a *Mishna* Circle will be conducted by the Minister, the Rev. Izak Goller. The first session will be held at 8 p.m., when all desirous of assisting in the study of *Seder Zeraim* will be welcomed. An invitation is extended to the undergraduate and postgraduate sections of the community.

The pupils of the Hebrew School held their annual treat on Friday last, at Halewood.

BIRMINGHAM.

[*From our Correspondent.*]

Social and Dramatic Club.

A special meeting was held at the Club last Sunday. Mr. L. H. Drapkin presided. A report on the activities of the past session was read and adopted. Messrs. A. Rose and N. Goldman were elected on the Committee, and Mr. I. Jacobs was elected Auditor. The amended rules of the Club were agreed to, and suggestions were made for improving the forthcoming programme of activities. A "flannel dance" will be held next Monday evening at the Edgbaston Assembly Rooms.

CARDIFF.

[*From our Correspondent.*]

Ladies' Guild.

The first annual meeting was held last week. The balance-sheet was adopted. It was decided that part of the money in hand should be spent on the purchase of cutlery and utensils for functions, etc. The following were elected: Mesdames Fligelstone, President; A. Shibko and Woolf Cohen, Vice-Presidents; W. H. Cohen, Chairman; A. Hauser, Treasurer; and E Reuben, Hon. Secretary.

Two hundred children attending the Cathedral Road Synagogue Hebrew Classes had their annual outing last week to Barry Island. The cost of the tea was defrayed by Mr. M. Volpert. Games and sports were arranged.

GLASGOW.

[*From our Correspondent.*]

Hebrew College.

At a meeting of the Governing Board held on Sunday at the College, with the Rev. E. P. Phillips in the chair, the results of the recent examination of the students were submitted by the Principal, who was congratulated

(Continued on next page)

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GLASGOW.—*Continued from previous page.*

on their success. The new session begins on September 1st. The following were elected: The Rev. E. P. Phillips, President and Hon. Principal; Messrs. M. Bloch, J.P., Chairman; Ellis Isaacs, M.B.E., Vice-Chairman. At a subsequent meeting of the staff and pupils, thanks were accorded to the Rev. E. P. Phillips for his services.

Talmud Torah.

The monthly meeting of the Talmud Torah was held last week. Mr. H. Finestone presided. Mr. L. Daets, the Treasurer, submitted the balance-sheet for the past six months, which showed a considerable deficit. Mr. N. Morris, the Principal, submitted a report of the examination held at Jews' College, London. It showed that seven of the eight candidates sent by the Glasgow Hebrew College were successful.

HULL.

[*From our Correspondent.*]

Old Hebrew Congregation.

A special meeting of the congregation was held on Sunday last. Mr. M. Miller presided. It was decided to co-operate with the Central Congregation and the Western Synagogue for the purpose of forming a Communal Hebrew School.

SOUTHEND.

[*From our Correspondent.*]

Jewish Social Society.

At the conclusion of the last session, it appeared likely that the Society, which was doing good work, would cease to function. It is to be hoped that those elected at the last meeting will take steps to revive the social side of the Society's activities. The Literary section has made all arrangements for the coming session.

When you come to think of it

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BRYNMAWR.

The Rev. I. Chaitowitz, a former student of the "Tree of Life" Yeshiba, London, has been unanimously elected Minister, *Shocket* and Teacher to the Congregation. Mr. Chaitowitz officiated at the Synagogue last Sabbath.

Mr. M. Fine, of Abergavenny, has been elected *Baal Shachrith* for the ensuing holy days.

CORK.

Rabbi Dr. I. Herzog, M.A., D.Litt., paid an official visit to the congregation last week end. He was met at the station by the officers of the congregation and the Revs. Mr. Elyan and H. Khan, and later was entertained at the residence of the President, Mr. W. Jackson, whose guest he was during his stay. On Saturday morning and afternoon Dr. Herzog addressed the congregation, and emphasised the necessity of establishing a Hebrew Educational School. On Sunday a reception was held, and an address of welcome was presented to the Rabbi by the President on behalf of the congregation. The address was read by Mr. J. T. Clein, the Hon. Secretary. The following also spoke: The Rev. Mr. Elyan, and Messrs. W. Jackson, L. Goldberg, I. Marcus, and N. Levin. Dr. Herzog responded.

SOUTH SHIELDS.

The pupils of the Hebrew and Religion Classes of the Congregation held their annual picnic to Plassy Woods, Northumberland, last week. The outing was organised by the President, Mr. D. Kossick. Tea was provided, and fruit and sweets were distributed by Mrs. Kossick. Prizes were awarded to the scholars distinguishing themselves in the sports.

WEYMOUTH.

Many happy days were spent by the Jewish children from the East End of London, who visited Weymouth in connection with the Children's Country Holidays Fund. Yesterday they concluded their stay of four weeks at this delightful holiday resort. The first party of seventy-eight children arrived on July 23rd, and later, their place was taken by another section numbering sixty-six. Mr. and Mrs. Pinkus Harris, assisted by Mr. M. Harris, were in charge of both parties.

The children's enjoyment was greatly increased through the kindness of several Jewish residents and friends who arranged outings, sports and other entertainments for them. A visit to Springhead with a tea was arranged for the first party, and Lulworth Cove, was the place chosen for the second trip. The children travelled in motor coaches kindly provided by Mr. S. Jacobs of Southampton, and friends at Weymouth, which included Mr. and Mrs. N. Crown, Mr. and Mrs. S. T. Abrahams, and Mr. Peretz. On their return to Weymouth a concert was given by the children. A capital programme of sports was held on Sunday. The arrangements were in the hands of Messrs. Pinkus Harris, M. Harris, S. Jacobs, N. Crown, Peretz and S. T. Abrahams.

Provincial News Item.

THE Committees of the Newcastle Jewish Ladies' Dorcas and Benevolent Societies have presented a pair of silver candlesticks to Miss Minnie Jackson, Hon. Collector for eight years, in celebration of her marriage to Mr. H. Woolfson.

Milk Pasteurization in England.

From Mr. Nathan Straus

(*Former Health Commissioner of New York*).

To the Editor of THE JEWISH CHRONICLE.

SIR,—In your edition of June 26th I read with the keenest interest and satisfaction Lord Balfour's address before the League of Nations Committee. Also Sir Hall Caine's and Mr. Lloyd George's contributions, all so favourable to our cause.

Lord Balfour is ever ready, most generously, to do justice to our aspirations by showing in the loftiest manner the remarkable results attained in the reconstruction of the Holy Land.

When he was in the United States, I had the privilege of meeting him. I then told him about my milk pasteurization work and about conditions as they exist in the production of milk in England. He showed me a very sympathetic interest. These conditions cause the milk to be infected with tuberculosis and various other disease germs. Pasteurization kills all these germs and retains the full nutritious quality of the milk.

In spite of my efforts, which I began eighteen years ago and of a more intense propaganda, which Dr. L. G. Moore, Health Officer in Huddersfield, has conducted for me since 1922, I have not succeeded in getting Pasteurization Ordinances passed by Parliament. That year I was in London for a Zionist Congress. It was at Supreme Court Justice Brandeis' advice that I devoted myself to the Pasteurization work. We wanted to save the children of your country from disease and death, in appreciation of the services England has rendered us by the Balfour Declaration.

In most of the States in this country Pasteurization is strictly enforced, and there is only a negligible quantity of raw milk on the market. This is prohibitive in price. Pasteurization increases the cost of the milk by a fraction of a penny, and makes even the poorer quality perfectly safe for consumption.

Very sincerely yours,
NATHAN STRAUS.

Casa Blanca,
Alexandria Bay, N. Y.,

Jewish Cookery.

Apples.

Apple Meringue.

Six large cooking apples.
Water, 1 gill.
Brown sugar, 4 ozs.
Grated lemon peel.
Whites of two eggs.
Castor sugar, 2 tablespoonfuls.

Peel and core the apples, and cut them into slices. Stew them with the water, grated lemon rind, and brown sugar until soft and pulpy; then beat them up with a fork. Turn into a soufflé dish. Whip up the white of egg to a very stiff froth, and add the castor sugar. Heap up on the apple, sprinkle with granulated sugar, and place in a cool oven until the meringue is slightly tinted. Serve hot.

Apple Tapioca.

Tapioca, 1 breakfast-cupful.
Apples, 1½ lbs.
One lemon.
Sugar.

Wash the tapioca, and put it in a basin with just enough water to cover it. Let it stand for half an hour. Then turn it into a double saucepan, and pour over a quart of boiling water and the grated rind and juice of a lemon. Boil until the tapioca is quite clear, stirring it occasionally. When cooked add sugar to taste.

Peel and core the apples, and leave them whole. Place them on a greased fireproof dish, fill in the centres with sugar, and pour over the tapioca. Bake in a moderate oven until the apples are cooked. Serve hot or cold. Cream or custard served with it is an improvement.

Preserved Apples.

Apples, 3 lbs.
Granulated sugar, 2 lbs.
Water, 1½ pints.
Tincture of ginger, 1 oz.

Peel and core the apples, and cut them into large pieces (keep them in cold water while this is being done so that they do not turn brown). Boil the sugar and water together until a thick syrup; then add the apples, and boil them in the syrup until transparent, but do not let them break. When done add the ginger. Put the pieces of apple into warm, dry jars, and pour over the syrup. Tie down to exclude the air.

Apple Hedgehog.

Four large cooking apples.
Rind of a lemon.
Sugar.
Margarine, 1 oz.
Blanched almonds, 2 ozs.
Stale sponge cake.

Peel and core the apples, and boil to a pulp with very little sugar. Beat up with a fork; add sugar to taste, the grated rind of a lemon, and half an ounce of margarine. Well grease a pie dish or cake tin, sprinkle with granulated sugar, and line with thin slices of sponge cake. Pour in the apple, cover with sponge cake, and bake until well browned. Then turn out and stick over with almonds, which should have been previously blanched, cut into thin strips and browned in the oven.

Jews' Free School Holiday Home.

Opened in June, 1923, for the benefit of Jewish pupils of the non-provided Jewish Schools, the Jews' Free School Holiday Home has been fully occupied since last April and will remain open until the second week in September. During this period over 300 children will have benefited by their stay at the Home, which is situated in Seaford, Sussex. In August the Home is used by former pupils of the Jews' Free School who are members of its Guild. There were two parties this month, the first in the charge of Miss R. Titlebaum, and the second (which will remain there until Monday next) in the charge of Miss Sara Samuel. Last Sunday Mr. Isidore Abrahams, of the Renata Hotel, Brighton, and some of his friends, provided a tea and refreshments to the second party of girls. Mr. Abrahams, in addressing the girls, spoke of the need for such a home and the benefit to be derived from it. He was thanked on the motion of Miss Sara Samuel, seconded by Miss Ashka Moss. Photographs taken at the Home last Sunday will be reproduced in an early issue of The Jewish World.

Wireless for Hospitals Fund.

JEWISH APPEAL.

The North-East Hospital Aid Society has undertaken to equip the Jewish Hospital, Stepney Green, with wireless installation. The cost of the equipment will be approximately £100 for the fifty-one beds. The Council for the Jewish Appeal has decided to arrange a concert, in aid of the fund, at a West End theatre, on a Sunday evening in December. Mr. H. Newman, the Hon. Secretary, is organising the function. A ball and cabaret show, in aid of the fund, will be held on Sunday evening, October 4th, at the Newman Galleries, Oxford Street. Mr. G. Abrahamson is acting as Treasurer for the function. Over £48 has been collected for the fund to date in response to the Jewish appeal.

"Christian" Jews.

INTERNATIONAL CONFERENCE.

An International Conference of "Christian" Jews organised by the Hebrew Christian Alliances of England and America, is to be held at the Wilson Memorial Hall, Islington, from September 5th to 12th next. The organisers state that there are 250,000 "Christian" Jews scattered throughout the world, and there have been 200 converted Jews in the ministry of the Church of England. The desirability of founding a Hebrew Christian Church, and of forming a Hebrew Christian Zionist Organisation will be discussed, and the organisation of an International Hebrew Christian Alliance will be proposed.

News in Brief.

Home and Hospital for Incurables.—A garden fête and dance in aid of the funds of the Institution, will be held on Sunday, September 13th at Ken Hall, Kenninghall Road, Clapton. The Misses Lily Alberge and Beatrice Calman, Pond House, Clapton, the Hon. Secretaries, will be glad to hear from any ladies or gentlemen willing to help.

Middlesex Hospital.—A dance and concert, organised by a Committee of West End Jews, in aid of the Hospital Restoration Fund, will be held on Sunday next, at the Casino de Danse, 160, Finchley Road. The Committee has issued an appeal for donations and for lady helpers for the flag day to be held next Sunday. Mr. H. J. Ripka, 14, Manette Street, W. 1, is the Hon. Secretary of the Committee.

South Hackney Synagogue Religion Classes.—The classes will re-open on Tuesday next, at half-past five. The Rev. Gatchell Isaacs, headmaster, will be pleased to enroll new pupils, whether children of members of the congregation or of non-members. The children of parents who are unable to pay school fees, will be admitted free of charge.

Children's Country Holidays Fund.—Through the generosity of Mr. Bernhard Baron, of Hove, an excellent treat was provided for the Jewish children staying at Burgess Hill, Sussex. A sports' meeting was arranged at which a number of prizes were awarded. This was followed by a tea and an entertainment at the local cinema.—At the sports held in connection with the New Romney Hospital, Hyman Peterkosky and Asher Siversky were first and second respectively in the 120 yards race for boys under 14, and Becky Cohen was third in the under 8 race for girls. All are members of a party sent to New Romney by the Children's Country Holiday Fund.

Shepherd's Bush Talmud Torah.—The pupils attending the classes had an outing on Sunday last to Bushey Park, Hampton Court, under the supervision of Mr. J. Winkler, President, assisted by Messrs. H. Fisher, M. Shwartz, H. Koller, D. Plotzker, A. Lipschitz, M. S. Bradlaw and J. Falk. Sports were arranged by Messrs. M. S. Bradlaw and N. Goldston. Prizes were distributed to the winners.

"Sparkling Eyes."—At a competition held on Wednesday on the Victoria Pier, Folkestone, the first prize to the girl (between 10 and 14) with the most "Sparkling Eyes," was awarded to Bertha Lazarus, a daughter of Dayan and Mrs. H. M. Lazarus.

Stepney Philanthropic Society.—At a meeting of the Society held last Monday evening at 49, Whitechapel Road, a Ladies' Committee was formed. The following were elected: The Misses Therese Samuels, Chairman; Cissie Dryer, Vice-Chairman; D. Horne, Hon. Treasurer; F. Spero, Hon. Secretary.

Central Young Israel Society.—Next Sunday, a "flannel" dance will be held at the Society's headquarters, 4, St. James' Place, Aldgate. On Monday evening a lecture will be delivered, and on Thursday there will be a games' tournament.

Berner Old Boys' Club.—A cricket match between teams representing the Berner Club and the Young Israel Society was played last Sunday. The match was drawn, the scores being Berner 99 (J Charka 46), Young Israel 40 for 8 wickets. The Club will re-open next Tuesday.

Stepney Jewish Lads' Club.—The three cricket teams of the club created a record last Sunday by winning their respective matches at the "Elms," Walthamstow. As a result, they secure the cricket cups presented by the Jewish Athletic Association. To-date, the teams are unbeaten.

Presbyterians and Jews.

From Mr. Barnett Samuel.

To the Editor of The Jewish Chronicle.

Sir,—It is unfortunate that the wave of enthusiasm for better relations between Jews and Presbyterians which your worthy contributor "Benammi" hails as the turning point in the relations between Jew and Gentile, was but a mere ephemeral movement. As one who attended some of the sessions of the Pan-Presbyterian Conference which has just concluded at Cardiff, I was amazed at the sudden change in the attitude of the Presbyterians towards Jews. In a paper on "The Problem of the Jew," Professor Macdonald Webster, of Edinburgh, made virulent attacks upon the position of the Jews in the world. He attacked the wielding of the power of the Jews which he claimed was out of proportion to their numbers, and which was a challenge to the Christian Church. He made strong appeals to open the Church for the evangelisation of the Jews, and thereby to offer to the Jewish nation "a new ideal of life to enable it to take its place once more as a prophet nation." Even more severe attacks were made at the great mission meetings held in conjunction with the Conference.

This policy hardly appears consistent with the policy outlined at the Synod of 1924, and shows us one further attempt which is being made to disintegrate the Jewish race.

Yours sincerely,

Barnett Samuel.

19, Gordon Road, Cardiff.

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THEATRES AND AMUSEMENTS.

ALDWYCH. Ger. 3929. Evenings 8.15. ***A CUCKOO IN THE NEST.***
Mats., Wed., Fri., 2.30. Tom Walls, Yvonne Arnaud and Ralph Lynn.

COURT. Sloane Sq. Stn. (Ger. 848). Evgs. 8.15. ***THE FARMER'S WIFE.***
Matinées, Wed., Thurs. and Sat., 2.15. (LONDON'S LONGEST RUN).

DRURY LANE. Gerrard 2588. Evenings, 8.15.
ROSE MARIE. A Musical Play. Matinées, Wed., & Sat. 2.30.

GLOBE. Last 2 Weeks. Evgs. 8.45. Wed & Sat. 2.45. ***FALLEN ANGELS***
by Noel Coward. Tallulah Bankhead. Edna Best.

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Mr. HARRY GOLDMAN, Hon. Treasurer } Concert Committee,
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or
Mr. LESLIE C. MARKS, Hon. Secretary, East London Aid Society,
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Mr. ARTHUR FRANKS, Hon. Secretary, East London Aid Society,
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Music and Drama.

THE WEEK IN THE THEATRES.

Mr. Victor Sheridan takes over the tenancy of the Fortune Theatre next month, and Mr. Israel Zangwill has arranged with him to start operations there with a season of the latter's own plays on Saturday evening September 12th, when the recently interrupted run of "We Moderns" will be resumed. Simultaneously with this post-war comedy, there will be daily matinées of Mr. Zangwill's pre-war comedy, "Merely Mary Ann," which, though played all over the world, has not been seen in London since 1905, when Henry Ainley, Gerald Du Maurier, and Eleanor Robson made a brilliant trio in it at the Duke of York's Theatre. Thus there will be a resumption of the "twice daily" policy which distinguished this, our newest theatre, when it was opened last year. Following these, Mr. Zangwill will revive "Too Much Money" and "The Melting Pot," and will also stage two other plays—"The King of Schnorrers" and (if the Censorship permits) his still prohibited play, "The Next Religion."

This does not affect the announcement already made that "The King of Schnorrers" will first be produced by the Jewish Drama League.

In "Our Dear Relations," the management of the "Q" Theatre have found a farcical comedy of real humour. Though the subject—the flattering of disagreeable relatives because they are believed (quite erroneously) to be wealthy—is nearly as old as the theatre, the treatment shows novelty, and the dialogue is both sprightly and witty. Mr. Charles Windermere, to whom most of the *bons mots* fall, makes the most of them, and plays in high-spirited fashion. He is well supported, too, by Miss Agnes Knights as a garrulous old lady, and Mr. Vernon Sylvaine as her impecunious nephew. "Our Dear Relations" is well up to West End standard—if that is regarded as any criterion.

"Lightnin'," the comedy which had so successful a run at the Shaftesbury recently, has been revived at the Savoy. The play itself is but a slight piece of work, but it is redeemed from mediocrity by one quite excellent character study, "Lightnin' Bill Jones," played with real genius by Mr. Horace Hodges. Mr. Hodges has had to wait many years for recognition as one of the finest character actors on the stage, but in "Lightnin'" he has at last come into his own. The other parts, though there are nearly twenty of them, offer little scope, but Miss Diana Wilson makes the most of the opportunities afforded her.

Next Wednesday evening, Laddie Cliff and Firth Shephard will present, at the Shaftesbury, a musical comedy entitled "Dear Little Billie," by Firth Shephard. The cast will include Laddie Cliff, Phyllis Monkman, Robert Michaelis, and Adrienne Brune.

Miss Gracie Fields will shortly be seen in a new Archie Pitt production, entitled "By Request." The tour starts at the end of September, and the production comes to London early in November.

At the Coliseum next week, Mlle. Dio'pia will be seen in pantomime dances in what is said to be a novel and original setting, including her famous "diamond curtain." Morris Harvey will present his "half-hour revue," and the company will also include José Collins, Bert Errol, and Fred Duprez. At the Alhambra, Robert Sielle and Annette Mills will continue their display of the Charleston and other modern dances. Dollie and Billie will make a welcome return, and other contributors to the bill will be Hilda Ward's Lady Syncopators, Rich Hayes, and the "Plastic Film." Harry Weldon, the popular comedian, will be at the Holborn next week. He will be supported by Neil Kenyon, in Scottish character studies, the Cabaret Follies (with the Buffalo Band from Toronto), and Vera Wootton.

LUCIFER.

MUSICAL NOTES.

What an enlightenment it would have been for those people who consider Bach to be dull had they been at the Queen's Hall last week to hear the famous Brandenburg Concerto in G and the Suite in G, which was adapted from Bach's organ sonatas. The superb B minor Andante movement of the latter could not fail to reach their hearts, and one left with the Allegro Deciso dancing through one's head.

Miss Harriet Cohen's playing in the pianoforte Concerto in D minor was not brilliant. The great Concerto always mastered her, as was shown by small errors of phrasing and pedalling, which must necessarily be so perfect in Bach.

Miss Dora Labette and Mr. Hubert Eisdell both lived up to their established reputations in the Bach Arias. They certainly have charming voices.

On Thursday in last week, Mr. John Foulds conducted his own Suite arranged from the incidental music to Mr. Bernard Shaw's play, "Saint Joan." It was a noble attempt at scene-painting, and perhaps the delightful little dance, "The Fairy Tree," came as near to giving us a perfect picture as possible.

Miss Margaret Harrison's playing of the A minor (Bach's) Concerto was pleasing if a little patchy.

On Wednesday night, everything was overshadowed by the magnificent Symphony in D of Brahms. It was indeed beautifully played, and received a splendid and well deserved ovation. Another item of interest was Jacques Ibert's orchestral piece, "The Ballad of Reading Gaol," an amusing piece of emotional modern music, which certainly created in the mind's eye visions of ghosts and phantoms by orthodox means, such as chromatic effects on the wind instruments and eerie melodies on the 'cellos, but one felt that it could have been the incidental music to any melodrama. It most decidedly lacked the irony and pathos of the poem. Miss Harriet Cohen played much better in the Concerto in A by Mozart than she did in the Bach concerto mentioned above, and received an encore. Miss Millicent Russell sang with a musical if weak voice an Aria of Dvorak, and Mr. Alan Turner an Aria of Gounod.

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Law Cases.

Cook-Housekeeper's Suicide.—Dr. J. P. Crone, Deputy Coroner for West Middlesex, held an inquest on the body of Mrs. DORA STERNLICHT, 38, who died in the early hours of Wednesday of last week after admission to the Willesden General Hospital. Mrs. Sternlicht was a cook employed by Mrs. Leon Tauber, at Brondesbury Park, N.W. On the Monday night Mrs. Sternlicht was found lying at the foot of the stairs apparently suffering from the effects of poison. She was taken to the Willesden General Hospital, where she died. Abraham Sternlicht, her son, said his father was Woolf Sternlicht. He had not seen him for five years. His mother had had a lot of worry ever since his father disappeared. She was always worrying over her position, and complained that she did not get enough food. She also said she was overworked and run down. Mrs. Leon Tauber, of Brondesbury Park, said the dead woman had been in her service since May as cook-housekeeper. During the first few weeks she had good health, but since she received a letter from the doctor at the hospital she had been depressed. The last few weeks she hardly ate at all and did not sleep very well. She had never threatened to take her life. There was nothing in her conduct which led the witness to think that she was likely to commit suicide. The last three days she seemed a little stronger, but said she was worried about her girl, who was in St. Mary's Hospital. So far as the witness was aware, apart from the worry about her girl, she had no other cause to be troubled. She was a very nice woman. A solicitor, who represented an interested party, questioned Mrs. Tauber about a burglary at her house on August 1st. The witness agreed that it must have been committed while she was in the garden. The dead woman was not at home on that day. She was in hospital. In addition to jewellery, about £40 in cash went. Mrs. Sternlicht and she were both worried about it. She did not connect Mrs Sternlicht with the burglary in any way, and never hinted that to her or mentioned it. Medical and other evidence was given to the effect that Mrs. Sternlicht died from shock following the taking of corrosive poison; and that she admitted taking spirits of salts. The Coroner said that there was no doubt this poor woman had endured a great deal of worry in her lifetime. He recorded a verdict of "Suicide during temporary insanity."

Wife's Discovery after Holiday.—An inquest was held at Stepney on Tuesday on NATHAN NICHOLOFSKY, 35, a cabinet maker, who committed suicide at a house in Commercial Street, Whitechapel, through, it was stated, financial losses. Having sent his wife and family to Southend for a week's holiday, he drew a chair up to the gas-stove, turned on the tap, and laid his head upon the ring. When the wife returned home, the tragedy was discovered. He had then been dead for nearly a week. The gas was still on. A verdict of "Suicide while of unsound mind" was returned.

Aged Singer's Death.—At an inquest held on Tuesday at Poplar, on SOPHIA SOLOMON, sixty-five, of St. Leonard's Road, Bromley-by-Bow, a married daughter said that her mother had earned her living by singing on two nights a week at a club. She possessed an excellent voice, and could sing and dance as well as any young woman of fifteen to twenty. At one time she had been on the stage, and had been a popular artist. Valvular disease of the heart being the cause of death, the verdict was one of natural causes.

Quarrel in a Market Place.—ISAAC HANTZ, 45, of Meanwood Street, Leeds, a market salesman, was charged at the Halifax Court recently, with disorderly conduct, and was summoned by Eli Knoll, a tailor, of Leeds, for assault. A detective said that he went to the Lower Market, and saw Hantz rush at Knoll and hit him on the back of the neck with a chisel wrapped in brown paper. Defendant pleaded "not guilty" to both charges. It was stated that the men first met in an internment camp in the Isle of Man, and that for some time the defendant had befriended the plaintiff. The trouble arose as the result of business competition. The Bench dismissed the case, and urged the men not to interfere with each other.

Moneylender's Alleged Frauds.—HARRY GORDON LEWIN, *alias* JACK GOLDBERG, described by himself as a merchant and by the police as a moneylender, and formerly carrying on business as Lendal, Limited, at Queen's Road, Bayswater, and was arrested in the Cunard liner "Ausonia," off Plymouth, on his return from Toronto, again appeared before Mr. Wilberforce, at the Marylebone Police Court, on Tuesday, on charges of obtaining two sums of £50 by false pretences from Stanley John Hutton, of Hamilton Road, Dollis Hill, with intent to cheat and defraud. Five further similar charges were now preferred against the prisoner, relating to sums amounting to £550. Mr. Rowe, for the Director of Public Prosecutions, said this case was one of employment frauds, which, like the three-card trick, always appeared to be entirely successful, notwithstanding the exposures in the newspapers. On June 21st, 1921, a private company called Lendal, Limited, was registered, the objects of which were to carry on the business of moneylenders. The first directors were the prisoner and his wife and a man named Lewis Levy, who resigned shortly afterwards, his place being taken by Alfred Lewin, stated to be the prisoner's son. In November last, Mr. Hutton, who answered an advertisement for men required to make inquiries into the *bona-fides* of applicants for loans, interviewed the prisoner at Queen's Road, Bayswater. The prisoner represented that the business had been established a number of years, and stated that £100 was necessary, as Mr. Hutton would have to handle large sums of money. Mr. Hutton handed to the prisoner two cheques for £50. He was coached in his duties by a Mr. O'Brien, another "investigator," whose offices were at Little Russell Street. On November 17th the prisoner gave Mr. Hutton a case to report upon, and when, on the following day, the prosecutor attended the office to report, he found, instead of the prisoner, a crowd of other investigators, who were holding a meeting. The other five cases to be investigated were almost identical. On January 19th last, creditors presented a petition for the compulsory winding-up of Lendal, Limited, and a winding-up order was made on February 3rd. The Official Receiver reported that the prisoner could not be traced; no statement of affairs was submitted, and such books as could be found were in the prisoner's writing, and showed that 185 persons had deposited amounts totalling £23,080 as security deposits, of which £11,000 was obtained between July 1st, 1924, and November 17th, 1924, the date the prisoner vanished. The one and only balance-sheet that could be found, said Mr. Rowe, was dated June 1st, 1923, and showed a loss of £639. But the cash books of the company showed that throughout the expenditure far exceeded the revenue. It was quite obvious that this company was insolvent from the first, and carrying on business at a very great loss, notwithstanding that further "investigators" were being obtained through advertisements. Mr. Hutton, giving evidence, said that when he called at the office in Queen's Road, the accused pointed to a number of people waiting in the office, and said they were his branch managers. The witness added that he had never received any wages, nor had he received his deposit back. The accused was further remanded in custody.

Alleged Diamond Theft.—Having been extradited from France, LAWRENCE HENRY SALMON, 42, described as a courier, of Rue Vauvenargues, Paris, was charged before Sir Chartres Biron at Bow Street Police Court on Monday, with converting to his own use two diamonds and a diamond ring, value £387, the property of Mr. Joseph Levy, a jeweller and dealer. Salmon said that his defence was that he had never had the goods at all. Had he known that any charge was being made against him he would have come over voluntarily to meet it. He added that he had been in solitary confinement in a French prison for five weeks, and after his experience there he wished to thank the English police for the way in which they had treated him. At the resumed hearing on Wednesday, Salmon was sent for trial. A solicitor said that the accused was in no way connected with Mr. Salmon, of Messrs. Salmon and Gluckstein, as was suggested at the previous hearing.

Problem of the Dole.—"It seems a shocking thing for the country that we should be called on to keep such men and pay them the dole to pay their maintenance arrears," said the Magistrate at the Guildhall Police Court on Tuesday, when MARK PEREZ, aged forty, was accused of failing to pay maintenace arrears amounting to £34 18s. to his wife and children. Perez said that he lived on the dole and on the kindness of friends. The wife stated that her husband was living with another woman. The Magistrate: "Suppose I send him to prison, these arrears would be wiped off. I believe that is what he wants. It needs the wisdom of Solomon to unravel this state of affairs, and I shall adjourn the case until September, when the man says he will be in work."

Diamond Merchant Charged.—LOUIS SHURE, 35, diamond merchant, of Lordship Park, Stoke Newington, was at Bow Street Police Court, before Mr. Leycester, remanded in custody on an extradition warrant charging him with an offence against the bankruptcy laws of Belgium. Mr. J. D. Cassels, K.C., defended. The defendant was in partnership with a Mr. Sobolousky, at Antwerp. It was alleged that the firm had attempted to deceive their creditors by putting forward a story of a fictitious theft of over £8,000 worth of diamonds and bank notes from their private safe at the Antwerp Diamond Exchange in November last. When arrested, the defendant declared that he had not been guilty of any crime.

Acquittals.—Before Alderman Sir George Truscott, at the Mansion House, last week, JACOB OZHOLL, 37, a tailor; BARNETT SHOMBROT, 42, a general merchant; and LOUIS MARKHAM, 42, a job buyer, charged on remand with being concerned together in breaking and entering a warehouse in Foster Lane, and stealing and receiving rainproof coats valued at about £1,300, were acquitted.

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Telephone: 974 MARGATE.
JULIA STRAUSS, Daughter of the late MANNY SPEAR,
Wishes to inform her numerous friends that she has taken over the above Hotel. Next door to Queen's Highcliffe, and facing sea, tennis courts, putting green and half-a-minute Oval. A few vacancies for August and September. Terms moderate. Liberal table. Non-residents catered for. NON-ORTHODOX.

n party? The members of the other Jewish family that you mention are your cousins. What a pity that you did not know it sooner!

Miss M. F. Laski, Manchester.—Many thanks for your letter and enclosures which are much appreciated.

Rosa Moses, South Shields.—As a senior member is one above the age of thirteen years. Friend Methuselah is quite above the age limit. I am glad that you have an Indian correspondent. Yes; We can boast of them. It need not be a religious subject. The writing on both sides of the paper only applies to entries in the competition. I do not call that a delightful errand, and I am glad when I can wear one a second year.

David Simmons, Brixton.—A hearty welcome to you. My sincere thanks for your enclosure to the Cot Fund.

Ben Saunders, Bow.—Welcome to the League.

Sara Schneider, Spitalfields.—I am pleased to have you as a neice. Tell me more about yourself next time.

JEWS' HOSPITAL AND ORPHAN ASYLUM

A LETTER OF THANKS.

DEAR AUNTIE,—I have to acknowledge receipt of your letter of the 7th inst., together with cheque for £1 12s., being the amount you have kindly collected on our behalf through your "Young Israel" column during the quarter ended June-last.

In enclosing official receipt for this amount, may I convey to you an expression of my Treasurers grateful thanks for your kind co-operation in the work we are doing on behalf of the little ones entrusted to our care. I assure you it is an encouragement to all concerned when we receive such tokens of sympathy as that you have shown.

Yours faithfully,
H. S. SHEEN,
Assistant Secretary.

HAPPINESS is not the result of possessions; it is the result of a wide range of interests.—L. WHITING.

"GO-AS-YOU-PLEASE" COMPETITION.

When I set competitions I generally fail to please everybody. If I set a drawing competition, the essayists are disgruntled and the needleworkers disgruntled. If I offer prizes for an essay, my literary readers are elated; but those who are not Hazlitts or Addisons (I musn't speak of Bacon!) are downcast. So in this competition I am going to make an attempt to please everybody by telling you that you may go as you please. The essayist may submit an essay, the needlewoman may send in a garment or a piece of fancy work, the "conundrumist" may offer a "riddle-me-ree," the poets may send verse, the hobbyists anything they "hob." Anything will qualify for a prize on condition that the rules are carefully observed. Four Prizes will be awarded for boys and girls in both senior and junior sections.

RULES.

1. Competitors must be Members of the League.

2. Juniors must be under 13 years of age.

3. All entries must be guaranteed the unaided work of competitors.

4. Entries must be marked or labelled "Competition," and must be accompanied by information as to the *name, address* and *age* of the competitor.

5. Written entries should be on one side of the paper only, and not on the same paper as a letter to "Auntie."

6. Entries should be received on or before September 30th.

NEW MEMBERS.

Fay Botchan, 42, Bacon Street, Bethnal Green, E.2.

Harry Bockenstein, 29, Porten Road, West Kensington, W.14.

Gerald Berman, 3, Deyne Avenue, Souththorpe, Lincs.

Israel Chazan, 317, Scotswood Road, Newcastle-on-Tyne.

Clara (Ginert, 81, Graham Road, Dalston, E8.

Harry Glinkstein, 30, Woodfield Street, Great Lens, Bolton.

David Simmons, 230, Brixton Hill, S.W.2.

Sara Schneider, 12, Wilkes Street, Spitalfields, E.1.

Ben Saunders, 75, Turner's Road, Bow, E.3.

Aaron Wilson, 16, Bloomfield Terrace, Gateshead.

AUNTIE'S CORRESPONDENCE EXCHANGE.

Gerald Berman, 3, Deyne Avenue, Souththorpe, Lincs., would like to hear from a Canadian or Palestinian cousin aged 12-14 years.

Fay Botchan, 42, Bacon Street, Bethnal Green, E. 2, wishes to hear from a cousin aged 15 or 16 years, living anywhere.

Yvette Kristal, P.O. Box 9, Paulhorn, O.F.S., South Africa, would like to exchange letters with a girl cousin living in any part of the world, between the ages of 12 and 14 years.

Rosa Moses, 114, Ocean Road, South Shields, seeks correspondents between the ages of 15 and 17, living in Paris, Madrid, Port Said, and Bulawayo.

David Simmons, 230, Brixton Hill, S.W.3, hopes to have letters from girl cousins between the ages of 14 and 16 years.

Marie Vigon, 11a, Tredegar Terrace, Bow, E.3, is anxious to have letters from a Canadian girl cousin, aged 13 or 14 years.

GIFTS TO AUNTIE'S FUNDS.

OUR COT.

The League is endeavouring to raise the sum of £30 to endow a second "Young Israel Cot" at the London Jewish Hospital, a first cot having already been endowed. The sum of £30 will produce interest of about £30 a year, which will help to pay for the cost of treating a number of sick Jewish children as patients in the Cot. The generous support of all readers of "Young Israel" (young and old) is asked for this fund.

Part proceeds of a concert organised by Gladys Baker, with the help of Doris and Rita Abrahams, A10: Elsie Boyars, "in loving memory of her dear sister," 1s.; Harry Bockenstein, 1s. 6d.; Gerald Berman, 1s.; Irene Daniels, 6d.; Minnie Freeman, 3s. 6d.; "Jabrzeit," 6d.; Sadie and Hilda Leech, "in loving memory of their dear mother," 2s.; "H. L." 3s. 6d.; "I. L." 4s.; David Simmons, 3s. 6d.; Hadassah Samuels, 2s.; Ida Segal 2s. 6d.; Marie Vigon, 1s. Total to date £50 4s. 9d.

JEWS' HOSPITAL AND ORPHANS ASYLUM.—"I." 6d.; "H. L." 3s. 6d.

CHILDREN'S COUNTRY HOLIDAY FUND.—Irene Daniels, 6d.

OLD PEOPLE'S CONCERT FUND.—"Jabrzeit," 6d.

HOW TO JOIN.

To join the League, fill in your full name and address on the coupon to be found on the last page of each issue of "Young Israel" and send it to "Auntie." New members receive a beautifully illuminated certificate.

Members of the "Young Israel" League undertake "To uphold and promote, both Publicly and Privately, the Best Traditions of Judaism and the Jewish People."

FOR THE LITTLE ONES.

LITTLE BY LITTLE.

"Little by little," an acorn said
As it slowly sank in its mossy bed,
I'm improving every day,
Deep hidden in the earth away,
Little by little it slipped the dew—
Little by little each day it grew;
Downward it sent out a tiny root,
Upward there sprung a threadlike shoot.

Day by day, and year by year,
Little by little the leaves appear,
And the slender trunk spreads far and wide,
Till the giant oak is the forest's pride.

The Children's Section.

Young Israel.

AUGUST 21, 1925—ELLUL 1, 5685.

Auntie's Chat.

When I think of the small sacrifices we are called upon to make for our faith, and recall the martyrdom of fellow-Jews in other times and other lands, I feel how ungrateful we are in abandoning the creed for which our fathers died, and complaining of the small restrictions the discipline of our religion imposes on us. It is not only in Spain and Russia that Jews have been called upon to face martyrdom. There is hardly a land, including our own, in the Western world which has a clean record. Let me tell you a very inspiring story of what happened in the town of Troyes, in France, in 1288.

A WEALTHY RABBI.

The Rabbi of Troyes at that time was Isaac Châtelain, a very learned man, and the author of several liturgical works. He was also very wealthy. He owned a lot of land and houses and at least one vineyard, which was worth, in our money, over £17,000. But neither his learning nor his wealth saved him from being a victim of the fanaticism of the time, and what happened to him was very similar to the incident related by Heine in his famous "Rabbi of Bacharach." One night, just before Passover, a corpse was secretly introduced into the Rabbi's house, and the report was spread that the individual had been killed by the Rabbi for ritual purposes. A crowd assembled round the Rabbi's house, which was demolished, and Isaac, together with his wife, his two sons and his daughter-in-law, were arrested, as well as eight of the wealthiest and most important members of the community. The thirteen prisoners were brought before the ecclesiastical tribunal and sentenced to death by burning. One of the prisoners was the treasurer of the congregation. Another was the Secretary and Chazan. No offer of ransom was listened to by the judges, who fixed a Sabbath day for the execution.

THE PSALMODY OF THE MARTYRS.

The condemned Jews went heroically to the stake, singing Psalms in unison. Loudly they chanted, as if they were holiday folk on an excursion. Indignantly they rejected all offers of reprieve if they would accept baptism. The howls of the blood-thirsty mob they treated with calm indifference. Rabbi Isaac was the first to suffer. His sons held his hand as he was led to the stake, and the only cry that escaped his lips was when he saw that his beloved wife was forced to witness his final agony. But she was as great a heroine as he was a hero, and she leapt into the flames

AUNTIE'S PORTRAIT GALLERY.

IX.—THE LAD WITH A MINE OF MISCHIEF.

This portrait has nothing to do with a certain popular play, now on the boards, except that it suggested the title I allot to a certain waggish nephew of mine whom to portray is a very grateful task. He is of an affectionate disposition, but has neither discrimination nor discretion, for he even makes love to me. Perhaps it was a spell in hospital that caused him to feel he wanted to be made a fuss of. It was his digestive tract and not his spleen that was out of order. He is perversity itself, and I should not be surprised if—like Heine—he regards his own existence as a big practical joke perpetrated by Providence. He has a vivid imagination and he is quite clever at duplicating himself. He took me in once with his female McConochie (is that how Barrie spells it?) but I saw through the ruse, and "Miss A. G." came to an untimely end. He has not exactly controlled his destiny so far, but makes the best of things with a smile. A nephew for whom I have a special affection.

GOD IN NATURE.

Know the minutest grain of sand,
The smallest drop of sprinkling dew,
Bear impress of the Almighty hand
As much as suns and systems do;
For all proclaim and record
The all-potent, omnipresent Lord.

The slightest movement of the breeze,
Which bends the flowers or shakes the trees,
Or ripples river, lake or stream,
Would man but listen, speaks of Him,
As does the loud tornado, when
It thunders down the echoing glen.

YOUNG ISRAEL SOCIETY.

FINSBURY PARK SENIOR BRANCH.

A Soirée will be held at the headquarters of the Branch, Princess Road, on Sunday next, at seven o'clock. Members and non-members will be welcomed. A garden fête will be held on Sunday, September 6th, at 216, Green Lanes (by permission of Mr. and Mrs. Coren). Tickets may be obtained at 119, Highbury New Park; 132, Seven Sisters Road; or at the door.

SUPREME GREATNESS.

A certain pasha, dead five thousand years,
Once from his harem fled in sudden tears,
And had this sentence on the city's gate
Deeply engraven: "Only God is great."
So these four words above the city's noise
Hung like the accents of an Angel's voice,
And evermore from the high barbican
Saluted each returning caravan.
Lost is that city's glory. Every gust
Lifts, with crisp leaves, the unknown pasha's dust;
And all is ruin, save one wrinkled gate,
Whereon is written: "Only God is Great."

— YOUNG ISRAEL MEMBERSHIP LEAGUE.

MEMBERSHIP APPLICATION COUPON.

Full Name.....

Address.....

.....

August 21, 1925.

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which had consumed her husband. The two sons perished together. The Rabbi's daughter-in-law, whose tender beauty seemed to have softened the hearts of her persecutors, was at the last moment offered a reprieve, but she rejected the offer, and saying she would never reject her God and her people, presented herself to be bound to the stake.

"I AM READY."

In sad order the rest shared her fate. "I weep not for myself but for my children," were the last words of one sufferer. "Here am I: I am ready," was the simple exclamation of another. "For the glory of God!" shouted a third. And so the tragedy passed to its horrible end. It is gratifying to know that the King of France expressed his disapproval of this deed of barbarism, one of the many which have left an indelible stain on mediæval Christianity. If we were taught more of stories such as these I am convinced we should be prouder than ever of our glorious past.

OUR COT FUND.

A wonderful lift has been given through a concert, kindly organised on behalf of the fund, at Hinton Court, Bournemouth, by Gladys Baker, with the help of Doris and Rita Abrahams, which has brought in the splendid sum of £10. Now I hope that we shall reach the £75 mark by Rosh Hoshanah.

AUNTIE'S LETTER BOX.

Jennie Z. Rubinstein, Dublin.—It is true that I seldom hear from my Irish family or enrol new members. I hope that you will send an entry. I was pleased to have your bright and beautifully-written letter.

Rebecca Steinsberg, Manchester.—I think it is a splendid idea to let you choose your own book. I am glad that the certificate pleased you. My grateful thanks to you for the enclosure for our special fund.

Beryl Stone, West Hampstead.—It was good of you to send me once again a gift for the Cot Fund.

Irene Sholowich, New Cross.—You are now enrolled as a member of the League. I hope to hear from you frequently.

Sadie Scott, Bethnal Green.—My best thanks to you for sending me your pocket money for our Cot Fund.

Annie Watchman, Dublin.—Your enclosure was duly received.

Lily Volks, Worcester, C.P.—I am delighted to welcome another member of your family as one of mine. Your description of the town in which you live makes me long to see it. Perhaps one day my wish will be gratified. I hope that you received several answers to your request.

Marie Vigon, Bow.—Thank you for letting me know how much you admire the certificate. Your gift is much appreciated.

Aaron Wilson, Gateshead.—Welcome to the League.

"Yisraelis."—Very many thanks for your donations.

Doris and Rita Abrahams, Bournemouth.—It was splendid of you both to help to organise a concert in aid of our Cot Fund, and I thank you very much for all your trouble.

Fay Botchan, Bethnal Green.—Welcome to the League. I hope that you hear from a cousin.

Elsie Boyars, Manchester.—I sincerely hope that they will prove right in their forecast. How thoughtful of the London delegates to send such a pleasing gift. I was glad to have the snap. I certainly agree that an amalgamation would benefit both societies. Very many thanks for your enclosure.

Gladys Baker, Brondesbury.—I cannot tell you how much I appreciate all that you have done for our special fund. My thanks are also due to your mother and all the visitors at Hinton Court who helped to make your concert such a success. As soon as you return to town I will ask someone to empty your money-box, unless you wish to take it direct to THE JEWISH CHRONICLE office.

Harry Beckenstein, West Kensington.—The mistake, which was really not mine, has now been rectified. I wish to thank you very much for your contribution to our special fund.

Gerald Bertman, Southampton.—A hearty welcome to you. Will you go to another town for that happy occasion? What a pity that you have no Jewish friends living near to you. Thank you so much for saving your pocket money for the Cot Fund. Have you not seen the large amount that "Mentor" has collected for the poor Jewish children?

Jennie Black, Newcastle.—I do hope that Sidney will benefit by wearing them. London has many delightful and places of interest that you can visit during the winter months, as well as special plays for young folk. I am glad that you are enjoying your holiday.

Israel Chazan, Newcastle-on-Tyne.—It is a pleasure to enrol you as a member.

Irene Daniels, Cricklewood.—Thank you very much for your nicely written letter and gifts for two of our special funds.

Inga de Miranda, Maida Vale.—I received your letter quite safely. Have you heard from Molly lately?

Tena Delias, Sydney.—I am glad to know that you have heard from some Girl Guides, and hope that you will continue to correspond regularly with them. I did not know what a "Kookaburra" was until you told me. Your enclosure is not quite good enough for publication.

Minnie Freeman, Manchester.—I do hope that you will enjoy a well deserved rest. I should like to see Ruthie. It was good of you to send me another gift for our Cot Fund.

Clara Glinert, Dalston.—Welcome to the League. Is your entry original or is it copied from a book? All work must be the unaided work of the competitor.

Betty G. Gconrey, Manchester.—Your letter reached me safely.

I. Goldberg, Liverpool.—If you send me your full name, I will gladly enrol you as a member.

Harry Glickstein, Bolton.—Welcome to the League. I hope that I have your correct address, but the writing was not quite legible.

"L." West Hampstead.—I am glad to see that you are keeping your promise. Anyway, you had a change if you did not leave London. Have you not heard of your North London cousin, Ruth Jacobs, who is Captain of a Company of Girl Guides? You do not make so many mistakes, but there is room for improvement. Thank you very much for your enclosure.

"Jahrzeit."—Your gifts are greatly appreciated.

Connie Jacobson, West Hampstead.—I know that there should be one, but at present there is only a brilliant sun in the sky. My congratulations on being "Editor." You seem to be a splendid manager, too. What an excellent report you received. But there is one subject that I should not have awarded quite such a high mark. Do you know which it is? In my young days "school was not a succession of "." Please give my love to all my family.

Yvette Kristal, Paul Roux.—I was glad to have your letter and to know that the certificates had reached you all safely.

Sadie and Hilda Leach, Manchester.—If you read the rules of the competition, you will note that you have not obeyed them; so your entry is disqualified. My grateful thanks to you both for the gift sent in memoriam.

Hilda Lapsfield, Mile End.—Once, I, too, made a "p. h." but do not tell anyone. I hope to hear from you again.

"H. L."—Thank you so much for both your gifts.

"I. L." Liverpool.—Your generosity is greatly appreciated.

Fanny Mesner, Stoke Newington.—Many happy returns! Did you have

hypocrites by bribes, but they are hardly worth the winning. A bad Jew, I think, is hardly an acquisition to any Church."

"That was the view that Rimmer pressed upon me very earnestly, and I admit it is unanswerable."

"Do you mind listening to a Hebrew Grace?"

Mr. Greenstone bade the boys put on their caps, and he chanted a long benediction, which Marlowe, in spite of his protestations of small Hebrew knowledge, had no difficulty in following the Hebrew pronunciation was different from that to which he was accustomed.

"It is a comprehensive blessing," he said. "I do not think many Gentiles would care for so long a Grace."

"We do not mind eating a long meal," Mr. Greenstone replied, "so why should we not spare a moment or two longer for a few words of praise? It has its hygienic value too, as it ensures a few moments for digestion before rushing away from the table. Zangwill once told me that he knew of a business man who was so much impressed with this idea that, although he was not religious enough to say grace, he would always sit quietly for five minutes after finishing his meal."

"You say much more than the *Benshing* when you propose a vote of thanks at your meetings," said Vivien archly.

"They rose from the table laughing.

"Are you too tired to play for us, Vernon?" Mr. Greenstone asked.

NOTICE.—*All communications in connection with "Auntie's Chat" column must be addressed to* "AUNTIE," JEWISH CHRONICLE *Office, 2, Finsbury Square, London, E.C.2. All other communications must be addressed to* THE EDITOR, JEWISH CHRONICLE, *2, Finsbury Square, London, E.C.2.*

"You've got to pay rent, you know, for your board and lodging."

"I don't mind," said the boy. "My violin is upstairs."

"Now my torments begin!" exclaimed Vivien.

"I will play for him if you like, Vivvy," said Hertha, who had been very silent throughout the meal.

"I am not to be outdone," the clergyman interposed. "Perhaps you will allow me to volunteer."

"Oh yes," said Vivien. "I'm sure Vernon would feel more comfortable with you."

Marlowe laughed. "Do you make him so very uncomfortable?" he asked.

They entered the drawing room and Marlowe took his place at the piano. The boy handed him his music, and tuned his instrument. Marlowe knew the piece well, and he certainly did justice to the boy's wonderful performance.

Hertha did not appear to be listening to the concerto. She hugged her knees and gazed into vacancy.

When the playing was over, Marlowe turned to her and asked her if she liked music.

"For me," she answered in a low voice, "there is but one music—the 'still sad music of humanity.'"

Marlowe looked at her curiously and wondered. Had Morris heard her, he would have wondered, too, for there were depths of her nature that even he had not plumbed.

The clergyman rose to go, and he held out his hand to Hertha. "Happy the one," he said solemnly, "who has an ear for the harmonies of heaven."

She smiled at him gratefully, for she felt that he understood her.

He turned to Vivien. She had been somewhat subdued by the music. "Keep young," he said to her. "Keep young, always—even when you are old."

"It's nice to have sisters, isn't it?" he said to Sydney; and to Vernon he remarked, as he patted him on the shoulder, "If you play the concerto of life as well as you played that concerto of Beethoven, you will do well."

"Good-bye!" he said heartily to Mr. and Mrs. Greenstone. "I hope your future son-in-law will soon be better. I will call and enquire as to his progress in a day or two, if I may."

"That't what I call a man," said Vivvy enthusiastically, as the clergyman went down the steps. She put her arms impulsively round Hertha's neck. "Oh Hertha dear," she exclaimed, "what a terrible wonderful day it has been!"

Hertha kissed her, and crept softly upstairs to minister to her patient whose slumber she found to her relief, was unbroken.

(To be continued.)

PEARLS FROM THE PERSIAN.

One evening a certain Kadi saw in his book that "Everybody who has a small head and a large beard is a fool." The Kadi had a very small head and a very large beard. He said to himself: "To make my head large is not in my power, but I'll make my beard small." He looked for scissors, but did not find them. Helpless he grasped half his beard with his hand and held the middle of it to a lamp, but the fire spread and burnt the whole of his beard away.

The Kadi was much abashed to find what the book said turned out to be so true.

A person missed a bag of money in his house. He laid information before the Kadi. The Kadi summoned all the men in the house and gave each of them separately a piece of stick exactly the same length, and said, "Any of you who is a thief his stick will be a finger's length longer than the others."

When he dismissed them all, one of them, who was the thief, was so frightened that he cut "a finger's length off his stick." Next day the Kadi summoned them back, and when he saw the sticks, knew "this is the thief," made him pay back the money and had him punished.